

PRACTICAL GRAMMAR

# SANSKRIT LANGUAGE

FOR THE USE OF EARLY STUDENTS

THEODOR BENFEY.

SECOND EDITION.

CAREFULLY REVISED AND CORRECTED



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## PREFACE TO THE SECOND EDITION.

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THE favour with which this little Grammar has been received, and my own experience of its usefulness as an introduction to the study of a difficult language, have led me to the conclusion that any material alterations in its form would be unadvisable. I have therefore limited myself to a careful review of the whole work, only supplying what appeared to be the deficiencies of the First Edition.

Some distinguished scholars have suggested that I should change the order of arrangement, and begin with the noun instead of the verb. With this suggestion I am unable to comply, for it seems to me that a real insight into the character of the Arian stock, which should be aimed at from the very commencement of the study of its standard language,—can only be obtained by setting out from the verb. In order, however, to enable those who are of a different opinion to begin with the noun, I have carried the transliteration through the latter part of the Grammar; and for their convenience I recommend that the Grammar may be taken up in the following

order: 1. § 1-36; 2. § 209-267; 3. § 62-186 and 188-190;  
4. § 37-61, 187, and 191-208.

For the suggestion of additions or alterations, which may appear necessary to others, I shall feel grateful; and I assure those who are disposed thus to help me that I will endeavour, as far as possible, to profit by their friendly criticism.

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GOTTINGEN,

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# PART THE FIRST.

## LETTERS AND PHONETIC RULES.

### CHAPTER I.—LETTERS.

§ 1. The Sanskrit alphabet, called *Devanāgarī*, comprises the following letters:—

I. Five short and five long vowels, viz.:

short: अ *a*, इ *i*, उ *u*, ए *ri*, लृ *li*.

long: आ *á*, ई *í*, ऊ *ú*, ऐ *ri*, लृ *li*.

II. Four diphthongs: ए *e*, ऐ *ai*, ओ *o*, औ *au*.

*Obs.* ए *e* is in most cases a combination of *a* and *i*, ऐ *ai* of *á* and *i*, ओ *o* of *a* and *u*, औ *au* of *á* and *u*.

III. 1. Two slight nasals; the one, called *Anusvara*, is denoted by a dot — placed above the letter after which it is to be pronounced, e.g. अं *añ*; the other, called *Anunásika*, is denoted by a half-moon with a dot in it — and placed either above or after the preceding letter, in the latter case with an oblique dash under it, e.g. अँ or अँ *a'*.

2. An aspirate, called *Visarga*, which is denoted by two dots, placed one above the other (:), e.g. अः *ah*.

IV. Thirty-three consonants:—

1. five gutturals: क *ka*, ख *kh*, ग *ga*, घ *gh*, ङ *ña*,
2. five palatals: च *cha*, छ *chha*, ज *ja*, झ *jha*, ञ *ña*,
3. five linguals: ट *ta*, ठ *tha*, ड *da*, ढ *dha*, ण *ña*,
4. five dentals: त *ta*, थ *tha*, द *da*, ध *dha*, न *na*,
5. five labials: प *pa*, फ *pha*, ब *ba*, भ *bha*, म *ma*,
6. four semivowels: य *ya*, र *ra*, ल *la*, व *va*,
7. three sibilants: श *śa*, ष *ṣa*, स *sa*,
8. the sonant aspirate: ह *ha*.

*Obs. 1.* The second and fourth letters of the five first classes are aspirated, i.e. combinations of the preceding unaspirated with *h*.

*Obs. 2.* The letter ह *ha* belongs to the guttural class, श *śa* to the palatal, ष *ṣha* to the lingual, and स *sa* to the dental.

*Obs. 3.* In some texts of Vedic works ठ *ṭa* and ठ्ठ *ṭṭha* are used instead of ड *ḍa* and ढ *ḍha*, if preceded and followed by vowels or diphthongs, e.g. इठ्ठः *itaḥ* instead of इड् *iḍaḥ*.

*Obs. 4.* The *a* attached to the consonants only serves for the purpose of facilitating their utterance, as in English the *e* after *b*, *c*, *d*, etc.

*Obs. 5.* The words in the Dictionaries are arranged according to the order of letters in the above list.

§ 2. It is not possible to ascertain exactly the original pronunciation of the Sanskrit letters. However, the transcription of Hindu proper names in Greek and Latin works, as well as some other facts bearing upon this subject, allow us to establish the following rules with some confidence:—अ is to be pronounced like *a* in *apt*, आ like *a* in *far*, इ like *i* in *pin*, ई like *ee* in *feeble*, उ like *u* in *full*, ऋ like *o* in *move*, ए like *ri* in *rid*, औ like *rea* in *to read*, लृ like *li* in *lid*, लृ like *lea* in *to lead*, ए like *d* in *fate*, ऐ like the Italian *ai* in *mai*, ओ like *o* in *note*, औ like *ou* in *our*.

*Anusvāra*— before the semi-vowels य *ya*, र *ra*, ल *la*, व *va*, the sibilants श *śa*, ष *ṣha*, स *sa*, and the aspirate ह *ha*, is pronounced like *ng* in *king*, before all other consonants like the nasal of the class to which the following letter belongs; e.g. before a guttural like the nasal of the guttural class (§ 1, IV. 1); कं गण *kaṅ gaṇa*, कं जन *kaṅ jaṇa*. The *Anunāsika* — seems to have been all but inaudible. Visarga (:) is to be pronounced like the Greek *χ* before क *k* and ख *kh*; like the Greek *φ* before प *p* and फ *ph*; before श *ś*, ष *ṣh*, and स *s*; perhaps like the Greek *spiritus lenis*.

<sup>1</sup> Cf. A. Weber, Ueber ein Fragment des Bhagavatī (On a Fragment of the Bhagavatī), Berlin, 1866 (Memoirs of the R. Acad. of Sc.), p. 386 sqq. The natives pronounce the Visarga everywhere almost inaudibly.



क like *k* in *king*, ख like *kh* in *inkhorn*, ग like *g* in *gun*, घ like *gh* in *loghouse*, ङ like *ng* in *to sing*.

च like *ch* in *church*. छ like *ch+h* in *churchhill*, ज like *j* in *jet*, झ like *j+h*, ञ like *n* in *singe*.

The linguals seem to have been pronounced originally like the corresponding dentals with the addition of a slight *r*.<sup>1</sup> But at present ट *t*, ड *d*, and ण *n*, sound quite like the English *t*, *d*, *n*; in the aspirated an *h* must be added.

The true pronunciation of the dentals is very difficult for an European. It may be effected by bringing the tip of the tongue against the very edge of the upper front teeth.

The unaspirated labials, the स *sa* and the ह *ha*, are pronounced like the corresponding English letters; in the aspirated dentals and labials an *h* must be added. श *sha* is to be pronounced like *sh* in *shun*, ष *ṣa* like a sharp *s* as in *sit*, or perhaps like *ss* in *session*.

The pronunciation of the Vedic ठ *ta* is doubtful, perhaps it was sounded like a hollow *l*.

§ 3. The vowel ऋ *rī* never appears in the radical, but only in the derivative part of a real word; ॠ *ṛi* only in one verb; ॡ *ṛi* not at all in any real word. — Anusvāra, ॢ Anunāsika, and ॣ Visarga, never are primitive letters, but the two first are substitutes of an original *m* or *n*, and the last of an original *s* or *r*. The rules for these changes will be given later.

<sup>1</sup> This pronunciation is indicated by their origin. They are not primitive sounds of the Sanskrit language, but in most cases produced by the concurrence of a dental and *r*: e.g. चन्द्र *chandra* becomes चण्ड *chaṇḍa*, घूर्ण *ghūrṇa* (originally *ghūr-n*) becomes घुण *ghuṇ*, पत्र *patra* becomes पट्ट *paṭṭa*. The fact that *r* and *ṣ* sometimes appear as substitutes for the diagonal, as खोर *kāra* and खोल *khola* instead of खोड *khoda*, seems to confirm this conjecture; cf. *Dahler, on the Origin of the Sanskrit Linguals, in the Madras Lit. Soc. Journ. 1864, and Justi, in the Journ. Orient und Occident, vol. iii. pp. 379-83, Göttingen, 1865.*

<sup>2</sup> Cf. the Hindu transliteration of English words, e.g. डिरैक्टर *dirēkṭar*, i.e. Director; गवर्णमन्त्र *gararmanṭr*, i.e. Government.

§ 4. When a vowel or diphthong stands in the beginning of a sentence or hemistich, or occurs after another vowel or diphthong, it retains the shape given in § 1, I. II. When it is preceded by a consonant, it is marked by a different sign, which is placed before or after, above or below the consonant after which it is to be pronounced. The vowel  $\text{रि}$ , however, if preceded by  $r$ , makes an exception and retains the form given in § 1, I. the sign for  $r$  being placed above the  $\text{रि}$  ( $\text{रि}$   $\text{रि}$ , § 5).

A short  $a$  which follows a consonant, is left unwritten, being understood to be inherent in it, e.g.  $\text{क}$   $ka$ . The forms of the vowels and diphthongs, if preceded by a consonant, are:

{	$\text{रि}$ $\text{á}$ , $\text{रि}$ $\text{í}$ , $\text{रि}$ $\text{ú}$ , $\text{रि}$ $\text{ri}$ , $\text{रि}$ $\text{li}$ , $\text{रि}$ $\text{li}$ , e.g.
{	$\text{का}$ $ká$ , $\text{कि}$ $kí$ , $\text{कु}$ $kú$ , $\text{कृ}$ $kṛ$ , $\text{कल}$ $kḷ$ , $\text{कलि}$ $kḷi$ .
{	$\text{—}$ $e$ , $\text{—}$ $ai$ , $\text{—}$ $o$ , $\text{—}$ $au$ , e.g.
{	$\text{के}$ $ke$ , $\text{कै}$ $kai$ , $\text{को}$ $ko$ , $\text{कौ}$ $kau$ .

Some consonants alter their forms if combined with vowels.

Thus:

$\text{र}$ $ra$	with	$\text{u}$	becomes	$\text{रु}$ $ru$
—	"	$\text{ú}$	"	$\text{रु}$ $rú$
$\text{ह}$ $ha$	"	$\text{u}$	"	$\text{हु}$ $hu$
—	"	$\text{ú}$	"	$\text{हु}$ $hú$
—	"	$\text{ri}$	"	$\text{हृ}$ $hṛi$
$\text{श}$ $śa$	"	$\text{u}$	"	$\text{शु}$ $śu$
—	"	$\text{ú}$	"	$\text{शु}$ $śú$
—	"	$\text{ri}$ , $\text{ri}$	"	$\text{शृ}$ $śṛi$ , $\text{शृ}$ $śṛi$ .

*Anusvára*  $\text{—}$  and *Anunásika*  $\text{—}$  when following a vowel are placed above the preceding consonant at the right side of the mark of the vowel, e.g.  $\text{काँ}$   $káṁ$ ,  $\text{किँ}$   $kíṁ$ ,  $\text{कुँ}$   $kúṁ$ ,  $\text{कृँ}$   $kṛṁ$ ,  $\text{कलँ}$   $kḷṁ$ ,  $\text{कलिँ}$   $kḷiṁ$ ,  $\text{कैँ}$   $kaiṁ$ ,  $\text{कोँ}$   $koṁ$ ,  $\text{कौँ}$   $kauṁ$ ,  $\text{काँ}$   $káṁ$ ,  $\text{किँ}$   $kíṁ$ ,  $\text{कुँ}$   $kúṁ$ , etc. *Anunásika* may be placed separately after the vowel with a dash under it, e.g.  $\text{काँ}$   $káṁ$ .

§ 5. Several consonants coming together without an intermediate vowel are combined, either by placing one consonant under

the other and omitting the transverse line of the lower, as in *इ ता* (इ), or by placing one after the other and dropping the perpendicular line of the first, as in, *ज्य ज्य* (ज य) *ज्य ज्यि*, *ज्य ज्यु*, etc.

When the *र* precedes a consonant or a combination of consonants it is placed on the top of it and assumes the shape of a crescent, e.g. *र्य ryd*, *र्य र्या*. If these consonants are accompanied by marks of vowels or nasals, *ँ* is put at the right side of them, e.g. *र्य र्ये*, *र्य र्याँ*, *र्य र्याँ*.

When *र* is preceded by a consonant, it is written by a transverse line, or two divergent strokes at the foot of the preceding consonant or consonants, e.g. *ग्र gra*, *ध्र dhra*. This sign denotes also *r* between two consonants, e.g. *ध्र dhrya*.

The shape of the single letters, when used in a combination, is sometimes considerably altered. The following is a list of those combinations which occur most frequently in our printed texts.

*क k-ha*, *त k-ta*, *तय k-t-ya*, *तव k-t-va*, *क k-na*, *कम k-ma*, *कम k-m-ya*, *क k-ya*, *क k-ra*, *कय k-r-ya*, *क k-la*, *कव k-l-ya*, *क k-sha*, *कव k-v-ya*, *क k-sha*, *कव k-sh-ma*, *क k-sh-ya*, *कव k-sh-va*, *क k-sa*;—*ख kh-ya*;—*ग g-dha*, *ग g-na*, *ग g-ya*, *ग g-ra*, *ग g-r-ya*, *ग g-la*, *ग g-va*;—*घ gh-na*, *घ gh-ma*, *घ gh-ya*, *घ gh-ra*;—*ङ ṅ-ha*, *ङ ṅ-k-ta*, *ङ ṅ-k-t-ya*, *ङ ṅ-k-t-va*, *ङ ṅ-k-ya*, *ङ ṅ-k-ra*, *ङ ṅ-k-sha*, *ङ ṅ-k-sh-va*, *ङ ṅ-k-ha*, *ङ ṅ-k-h-ya*, *ङ ṅ-ga*, *ङ ṅ-g-ya*, *ङ ṅ-g-ra*, *ङ ṅ-g-ha*, *ङ ṅ-gh-ya*, *ङ ṅ-gh-ra*, *ङ ṅ-na*, *ङ ṅ-ma*, *ङ ṅ-ya*, *ङ ṅ-sa*.

*च ch-cha*, *च ch-chha*, *च ch-chh-ra*, *च ch-chh-va*, *च ch-na*, *च ch-ma*, *च ch-ya*;—*छ chh-ya*, *छ chh-ra*, *छ chh-r-ya*;—*ज j-ja*, *ज j-j-va*, *ज j-jha*, *ज j-na*, *ज j-ma*, *ज j-ya*, *ज j-ra*, *ज j-va*;—*झ ṇ-cha*, *झ ṇ-ch-ma*, *झ ṇ-ch-ya*, *झ ṇ-chha*, *झ ṇ-chh-ra*, *झ ṇ-ja*, *झ ṇ-j-ma*, *झ ṇ-j-ya*.

*ट t-ha*, *ट t-ta*, *ट t-t-ya*, *ट t-ya*, *ट t-sa*;—*ठ th-ya*, *ठ th-ra*;—*ड d-ga*, *ड d-gha*, *ड d-da*, *ड d-ya*;—*ढ dh-ya*, *ढ dh-ra*;—*ण ṇ-ta*, *ण ṇ-t-ha*, *ण ṇ-ta*, *ण ṇ-d-ra*, *ण ṇ-d-r-ya*, *ण ṇ-dha*, *ण ṇ-na*, *ण ṇ-ya*, *ण ṇ-va*.

termination of the nominative plural अस् *as* is added to देवो *devī*, the final of which has the acute, the Svarita would fall on *a*, *devī-ās*. But as, according to a phonetic law, the *i* must be changed to *y*, which being a semivowel cannot have an accent, the acute, Udātta, is lost, and the Svarita alone remains, *devyās*. I shall call the latter kind of Svarita the independent Svarita, as the Udātta on which it depends has disappeared.

2. The *Anudātta* is the general intonation of speech, that is to say, of those syllables which are not distinguished by an Udātta, Svarita, or Anudāttatara. Thus, in अतारिष्म *ātārishma*, the first syllable has the Udātta, consequently the second the Svarita, and the last two are pronounced in the general tone, i.e. with the Anudātta.

3. The *Anudāttatara* falls on the syllable or syllables which precede an Udātta or independent Svarita. For instance, in देव्यस् *devyās*, *as* has the independent Svarita and *de* the Anudāttatara; in अग्निः *agnih* and आप्नुवानः *āpnuvānāh* the final syllables *gnih* and *nah* have the acute, and consequently the preceding *a* and *āpnuvā* the Anudāttatara.

There are several systems in use for marking the accents. The most common is that which is adopted in the Rig-Veda. There the Svarita and Anudāttatara alone are indicated; the former by a perpendicular stroke placed above, the latter by a horizontal line placed below, e.g. इन्द्रः *indrah*, अग्निः *agnih*. As the independent Svarita is preceded by an Anudāttatara, and the *i* in इन्द्रः is not marked as such, the — on द्रः can denote the dependent Svarita only, and this being preceded always by an acuted syllable, it follows that the *i* has the acute. In अग्निः the Anudāttatara under अ *a* and the absence of the mark of the Svarita over निः show that the latter syllable is acuted, whilst in देव्यस् *devyās*, the mark of the Anudāttatara under the first syllable *de*, and that of the Svarita over the second, show that the word has the independent Svarita on its last syllable *vyas*.

In *आमुवानः* the mark of the Anudāttatara under the first three syllables, and the absence of any mark on the last, show that the word is an oxytonon, *āmuvánáh*. In *मित्रावरुणी* the Anudāttatara under the first syllable, and the Svarita over the fourth, show that the second and third must have the acute, *mītrāvārunau*. The unmarked syllables which are preceded by a Svarita are Anudātta, e.g. in *अतारिष्म* *ātārishma* the syllables *rishma*; if they had the acute, they would be preceded by an Anudāttatara, and if they were Svarita or Anudāttatara, they would be distinguished by the corresponding marks.

These two marks ( \_ ' ), therefore, are sufficient to indicate the accents of all words. An acute monosyllable has no mark at all, कः *káh*; if Svarita, it has the mark of this intonation, ह्यः *hyáh*; being without accent, it is distinguished by the sign of the Anudāttatara, e.g. च *cha*.

As for dissyllabic words: in *अग्निः* *agnih*, the first syllable having the Anudāttatara, the second has the Udātta; in *इन्द्रः* *indrah*, the second syllable having the Svarita, the first has the Udātta; in *स्वर्वत्* *svārvat*, the first syllable has the independent Svarita, the second the Anudātta; in *देव्यस्* *devyās*, the first syllable has the Anudāttatara, the second the independent Svarita; in *समः* *samah*, both syllables having the Anudāttatara, the word has no acute accent.

As for trisyllabic words: in *आसीनः* *āsínáh*, the first two syllables having the Anudāttatara, the last has the Udātta; in *अग्निना* *agníná*, the first having the Anudāttatara, the last the Svarita, the middle has the Udātta; in *ब्रह्मणा* *bráhmāná*, the second having the Svarita, the first has the Udātta; in *अपिच्यम्* *apíchyam*, the first two have the Anudāttatara, the third the independent Svarita; in *सध्र्यहचह* *sadhryáhchah*, the second has the independent Svarita, the first the Anudāttatara; in *स्वर्वते* *svārvate*, the first has the independent Svarita, the following two have the Anudātta; in *समस्य* *samasya*, all the syllables having the Anudāttatara, the word has no acute accent.

As for words of four syllables: in आप्नुवानः *āpnuvānāḥ*, the first three syllables having the Anudāttatara, the last has the Udātta; in आप्नुवते *āpnuvāte*, the third has the Udātta, and so on.

The Anydātta, dependent Svarita, and Anudāttatara of words standing in the middle of a sentence or hēmistich are subjected to several changes, which are caused by the influence of preceding or following words.

1: When a word which, when used singly, begins with more than one Anudāttatara, is preceded by an oxytonon, its first Anudāttatara is changed to a Svarita, and the rest, except the last, become Anudāttas. When it is preceded by a Svarita, all the Anudāttataras except the last are changed to Anudāttas, e.g. आप्नुवानः *āpnuvānāḥ* preceded by अग्निम् *agnim*, becomes आप्नुवानः *āpnuvānāḥ*; preceded by इन्द्रः *indrah*, आप्नुवानः *āpnuvānāḥ*.

2. A word ending in Anudāttas or in a dependent Svarita (i.e. a Svarita preceded by an Udātta), and followed by a word beginning with a syllable having an acute or independent Svarita, changes its final Anudātta or Svarita to Anudāttatara. Thus ब्रह्मणा *brāhmānā* (ending with one Anudātta), or शुचिबन्धुना *śūchibandhunā* (ending with three Anudāttas), or ब्रह्म *brāhma* (ending with a dependent Svarita), before राज्ञा *rājñā* (beginning with an acute) or सः *saḥ* (having an independent Svarita), are modified into ब्रह्मणा *brāhmānā*, शुचिबन्धुना *śūchibandhunā*, ब्रह्म *brāhma*, with Anudāttatara on the final.

3 (a). When vowels combine by crasis or are changed:—

Udātta with Udātta or independent Svarita remains Udātta, e.g. अद्य अत्रा *adyā ātra* become अद्यात्र *adyātra*, इत् इत् *it it* कित् *kit*.—Udātta with dependent Svarita or Anudāttatara becomes optionally Udātta or Svarita, e.g. अद्य अरुणः *adyā āruṇāḥ*, become either अद्यारुणः *adyāruṇāḥ* or अद्यारुणः *adyāruṇāḥ*, अद्य इदम् *adyā idam* either अद्येदम् *adyēdam* or अद्येदम् *adyēdam*. If the Udātta stands on ए or ओ, after which an original *a* has disappeared (§ 23), the Udātta is changed to Svarita, e.g. ते अवादान *tē āvādan*

become ते वदन् *tē vadan*, ते अद्य *tē adyá* become ते द्य *tē dyá*.—

• Uddatta with a preceding Anudattatara remains Uddatta, e.g.

अत्र आ *ātra ā* become अत्रा *ātrā*.—If a vowel with Uddatta is changed to a semivowel, the Uddatta is lost, e.g. अभिःअभि *abhi-ābhi* become अभ्यभि *abhyābhi*.

• Independent Svarita with Anudatta or Anudattatara remains Svarita, e.g. क्वैव *kvā-iva* become क्वैव *kvēva*, क्वे इदम् *kvā idám* become क्वेदम् *kvēdám*.

Dependent Svarita with Anudatta remains Svarita, e.g. अव *ā* अभवत् *ātrā abhavat* become अवामवत् *ātrābhavat*; with Anudattatara it becomes Anudattatara, e.g. अव इदम् *ātrā idám* become अवेदम् *ātrēdám*.

• Anudatta with Anudatta remains Anudatta, e.g. ब्रह्मणा अभवत् *brāhmaṇā abhavat* become ब्रह्मणामवत् *brāhmaṇābhavat*; with Anudattatara it becomes Anudattatara, e.g. ब्रह्मणा इदम् *brāhmaṇā idám* become ब्रह्मणेदम् *brāhmaṇēdám*. Anudatta is changed to Svarita when a preceding Svarita by crasis is changed to Uddatta, e.g. अद्य अस्ति *adyā āsti* become अद्यास्ति *adyāṣti*; it is changed to Anudattatara, if a following Anudattatara is lost by crasis, e.g. इन्द्र अद्य *indrā adyá* become इन्द्राय *indrādyá*.

(b) Two additional marks, the numerals १ and ३, are used to indicate the accent of words forming parts of a sentence or hemistich. When a syllable, which contains a short vowel and has an independent Svarita, or one produced by the loss of the Uddatta (cf. ३, a), is followed by an Uddatta or by an independent Svarita, or when it stands at the end of a sentence or hemistich, the sign १ is placed after it. When the Svarita vowel is long, the sign ३ is added under the same conditions; at the same time the mark of the Anudattatara is placed under the accented syllable and the second Svarita is left unmarked, e.g. क्व १ तत् *kvā tát*, देव्यो ३ मम *devyō māma*, यो ३ ह्यो *yō hyō*, पक्वो ३ धीन्द्र *pākvō ddhīndra*, at the end धीर्य १म् *dhīryām*.

## § 11. EXERCISES IN READING.

## I. Without Accents (Hitopadeśa II. 4).

अस्त्यर्बुदं शिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः ।  
*asty arbudaṣikharaṇāmni parvate mahāvīkramo nāma siṃhaḥ.*  
 तस्य पर्वतकुहरमधिगयानस्य केशराय प्रत्यहं  
*tasya parvatakuharam adhiḡayānasya keśarāgrāṃ pratyaham*  
 कश्चित्मूपिकश्चिनत्ति । स सिंहः केशराय लूणं  
*kaṣ ṭhin mūshikāḥ chhinatti. sa siṃhaḥ keśarāgrāṃ lūṇam*  
 दृष्ट्वा कुपितस्त विवरान्तर्गतं मूपिकमलभमानो  
*dṛṣṭvā kupitas taṃ vivarāntargataṃ mūshikam alabhamāno*  
 चिन्तयत् किमत्र विधेयम् यतः  
*chintayat : kim atra vidheyam. yataḥ :*

क्षुद्रश्चतुर्भवेद्यस्तु विक्रमान्नैव लभ्यते ।  
*kshudraścatur bhaved yas tu vīkramān naitra labhyate ।*

त निहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥  
*taṃ nihantuṃ puraskāryaḥ sadṛṣas tasya sainikah ॥*

इत्यालोच्य तेन सिंहेन ग्रामं गत्वा दधिकर्णनामा विठालो  
*ity ālochya tena siṃhena grāmaṃ gṭvā dadhikarṇanāmā vidālo*

मांसाद्याहारं दत्त्वा प्रयत्नादानीय स्वकन्दरे धृतः ।  
*māṃsādyāhāraṃ dattvā prayatnād āniya svakandare dhṛitaḥ.*

ततस्तद्भयान्मूपिको न बहिर्निः सरति । तेनासौ सिंहो  
*tataḥ tadbhayān mūshiko na bahir nih sarati. tenāsau siṃho*

क्षतकेशः सुखं स्वपिति । मूपिकश्च यदायदा शृणोति ।  
*kshatakeśarah sukhaṃ svapiti. mūshikaḥ yadāyadā śṛinoti,*

तदातदा मांसाहारदानेन च विडालं स वर्धयति । अथै-  
*ṭadātadā māṃsāhāradānena taṃ vidālaṃ saṃ vardhayati. atha-*

कदा स मूपिकः क्षुधा पीडितो बहिश्चरन्मार्जारेण प्राप्तो  
*kadā sa mūshikah kshudhā pīdita bahiḥ charan mārjāreṇa prāpto*

व्यापादितश्च । अनन्तरं स सिंहो यदा कदा चिदपि तस्य  
*vyāpāditaḥ cha. anantaram sa siṃho yadā kadā chid api tasya*

मूपिकस्य शब्दं न शृणोति । तदुपयोगाभावादिडालस्याहा-  
*mūshikasya śabdaṃ na śṛṇvati, tadupayogābhāvād vidālasya ā-*



रदाने मन्दादरो बभूव । ततो सी दधिकर्णो ष्याहारामा-  
*radāne mandādarō babhūva, tato sau dadhikarno py āhārāma-*  
 वाहृर्वलो भवत अतो हं ब्रवीमि ।  
*vād durbalo bhavat, ato hañ bravīmi :*

निरपेक्षो न कर्तव्यो भृत्विः स्वामो कदा चन ।  
*nirapeksho na kārtavyo bhrityaiḥ svāmī kadā chana ।*

निरपेक्ष प्रभुं कृत्वा भृत्यः स्वादधिकर्णवत् ॥  
*nirapekshañ prabhuñ kṛtvā bhrityaḥ syād dadhikarnavāt ॥*

II. With Accents (Rig-Veda I. 62).

प्रं मन्महे शवसानाय श्रूपमाङ्गुयं गिर्वणसे अङ्गिरस्वत् ।  
*prā manmahe śavasānāya śrūpamāṅgūyaṁ girvanuse aṅgīrasvāt*  
 सुवृक्तिभिः शुभ्रत चर्मिष्यायार्चामार्कं नरे विष्टुताय ॥ १ ॥  
*suṣṛiktibhiḥ stuṣṛatā r̥gmīṣyāyārchāmārkāñ nāre viṣṛutāya. 1.*

प्र वो माहे माहि नमो भरध्वमाङ्गुयं शवसानाय सामं ।  
*prā vo mahé māhi nāmo bharadhvam āṅgūśhyāñ śavasānāya sāma*  
 येना नः पूर्वे पितरः पदञ्चा अर्चन्तो अङ्गिरसो गा अविन्दन् ॥ २ ॥  
*yēnā naḥ pūrve pitārah padajñā ārchanto aṅgīraso gā āvinḍan. 2.*

इन्द्रस्याङ्गिरसां चेष्टी विदत्सरमा तनयाय धासिम ।  
*indrasyāṅgīrasāñ chesṭhā vidāt sarāmā tānayāya dhāsim*

बृहस्पतिर्भिनदद्भिं विदद्वाः समुस्त्रियाभिर्वावशन्त नरः ॥ ३ ॥  
*bṛihaspātir bhinād ādriñ vidād gūḥ sām usṛiyābhir vāvaśanta nārah. 3.*

स सुष्टुभा स सुभा सप्त विप्रैः स्वरेणाद्रिं स्वयोऽ नवन्विः ।  
*sā sushṭubhā sā stubhā sapta vipraiḥ svarēṇādrīm svayō nāvagnvaiḥ*  
 सरण्यभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दग्धविः ॥ ४ ॥  
*saranyābhiḥ phaligām indra śakra valāñ rāveṇa darayo dāḍgavaiḥ. 4.*

गुणानो अङ्गिरोभिर्दस वि वरुपसा सूर्येण गोभिरन्धः  
*gūṇānō āngīrobhir dasma vi var ushāsā sūryeṇa gōbhir āndhaḥ*

वि भूम्या अप्रथया इन्द्र सानु दिवो रजं उपरमस्तभायः ॥ ५ ॥  
*vi bhūmyā aprathaya indra sānu divō rāja ūparam astabhāyaḥ. 5.*

तदु प्रयक्षतममस्य कर्म दस्य चारुतममसि दंसः ।  
*tād u prāyakshatamam āsya kārma dasmāsya chārutamam<sup>a</sup>asti dāṁśaḥ*  
 उपहरे यदुपरा अपिन्वन्ध्वर्णसो नद्यश्चतस्रः ॥ ६ ॥  
*upahvaré yād úparā āpinvan mādhuvarṇaso nadyaḥ chátasrah. 6.*

## CHAPTER II.—PHONETIC RULES.

### SECTION I.—GENERAL PHONETIC RULES

§ 12. The letters are divided into two classes, soft letters or sonants, and hard letters or surds.<sup>c</sup> To the former belong the vowels and diphthongs, the semivowels (§ 1, IV. 6), the last three letters of the first five classes (§ 1, IV.), and the aspirate (§ 1, IV. 8); to the latter, the first two letters of the first five classes and the sibilants (§ 1, IV. 7), viz. :<sup>e</sup>

hard or surd letters: क ख च छ ट ठ त थ प फ and श ष स  
*k kh ch chh ṭ ṭh t th p ph ṣ sh s*

soft or sonant: ग घ ङ झ ढ ढ द ध व भ  
*g gh j jh d dh d dh b bh*

and ङ ञ य न म य र ल व ह  
*ṅ ṇ y n m y r l v h*

with all the vowels and diphthongs.

The first ten of each class correspond with each other, viz. क k with ग g, and so on up to ङ ṅ with भ bh.

§ 13. A Sanskrit word may end in any vowel (except च्च ri, ए li, ए li), a diphthong, the Visarga :, the Anusvara —, Anunāsika —, the consonants ङ ṅ, ञ ṇ, न n, म m, क k, ट ṭ, त t, प p, and the compound consonants क्क rk, र्क rt, त्क rt, प्क rp, but in the latter only when both are radical, or changed from radical ones.

§ 14. छ *chh* between two vowels becomes च्छ *chchh*; for instance, when the termination अति *ati* is added to the base गच्छ *gachh*, it becomes गच्छति *gachchh-ati*.

§ 15. When two र *r* meet together, one is rejected and a preceding short vowel made long, e.g. the crude form of the frequentative अररि *arri* together with the termination अति *ati*, which ought to be अररति *arrati* according to the general rule in § 91, becomes आरति *ārati*; दुर *dur* compounded with रोहण *rohana* makes दूरोहण *dūrohana*; पुनर *punar* followed by राम *rāma* becomes पुनाराम *punā rāmah*.

§ 16. When न *n*, followed by a vowel, diphthong, or र *r*, म *m*, य *y*, or व *v*, is preceded by a अ *i*, इ *ī*, उ *u*, or ए *ā*, either immediately or separated by intermediate vowels or diphthongs, guttural or labial consonants, म *m*, य *y*, व *v*, or ह *h*, it is changed to the lingual ल *l*, e.g. पूर+न *pūr+na* becomes पूर्ण *pūrṇa*; कर+अन *kār+ana*, करण *karana*; कार्य+मान *kārya+māna*, कार्यमाण *kāryamaṇa*; गामिनी *gāminī* combined with preceding वृष *ṛiṣha* becomes वृषयामिनी *ṛiṣhagāminī*; नीयते *nīyate* preceded by प्र *pra* becomes प्र नीयते *pra nīyate*.

Under the same condition a double न *n* is changed to न्न *nn*, e.g. विष्णु *viṣṇu*, where न्न *nn* is substituted for original न्न *nn*.

§ 17. If a dental sibilant स *s*, followed by a vowel or diphthong, or त *t*, थ *th*, र *r*, म *m*, or य *y*, is preceded by any vowel (except अ *a* or आ *ā*), or by a diphthong, or ल *l*, र *r*, or ल *l*, it is changed to श *ś*, though an Anusvāra ँ, Anundhika ँ, or Vi-arga : may intervene, and the following त *t*, थ *th*, and न *n* become द *d*, ध *dh*, and ल *l*, e.g.

अपि *agni* compounded with स्थ *stha* become अपिष्ठ *agnishtha*.

नि स्थास्थानि *nī sthāsyāmi*      „      नि द्वास्थानि *nī dhāsyāmi*.

हविस्+आ *havis+ā*      „      हविषा *haviṣā*.

वक्ष्+स्यति *vak+syati*      „      वक्ष्यति *vakshyati*.

विभर्+सि *bibhar+si*      „      विभर्षि *bibharshi*.

सुवल्+सु *suval+su*      „      सुवल्लु *suvalḥu*.

*Observ.* to §§ 16, 17. These two rules apply to nearly all the simple words, but in compounds and in sentences and hemistichs they suffer many restrictions (*cf.* my *Vollständige Grammatik*, § 22-51).

§ 18. The vowels *i* and *u* preceding a radical *r* or *v* are made long if another consonant follows, *e.g.*

गुर्+न *gur+na* becomes गूर्ण *gūrṇa* (*cf.* § 16).

दिक्+यामि *div+yāmi* दीव्यामि *dīvyāmi*.

The same rule applies to verbs, which in our Dictionaries or collections of roots (*Dhātupāthas*) have a short *i* or *u* before *r*. These, if followed by a consonant, lengthen their vowels, *e.g.* कुर्द्+अति *kurd+ati* becomes कूर्दति *kūrdati*.

## SECTION II—CHANGES OF LETTERS AT THE END AND AT THE BEGINNING OF WORDS IN A SENTENCE OR HEMISTICH.

§ 19. The following rules, from §§ 20 to 36, apply not only to separate words, but also to the component parts of compounds (§ 196), and those from § 25 to the bases and affixes in secondary derivatives (*cf.* § 193), if these affixes begin with any consonant except *y*.

§ 20. Homogeneous vowels concurring at the end and the beginning either of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short; *a+a* makes *ā*; *i+i* makes *ī*; *u+u* makes *ū*; *ri+ri* makes *rī*, *e.g.*:

अत्र । अस्ति *atra asti* become अत्रास्ति *atrāsti*.

गता । अस्ति *gatā asti* „ गतास्ति *gatāsti*.

अत्र । आसीत् *atra āsit* „ अत्रासीत् *atrāsit*.

गता । आसीत् *gatā āsit* „ गतामीत् *gatāmsit*.

इति । इदम् *iti idam* „ इतीदम् *itīdam*.

इति । ईहा *iti-īha* „ इतीहा *itīha*.

खादु । उत *svādu uta* „ खादूत *svādūta*.

पितृष्यति *pitṛi-ṣyati* (a compound) „ पितृति *pitṛīti*.

§ 21. When a word, or first part of a compound, ends in अ *a* or आ *ā*, and the following begins—1. with इ *i* or ई *ī*, the two vowels become ए *e*, e.g. इह । इदम् *ika idam* and likewise ईहा । इदम् *ihā idam* become इहेदम् *ihedam*, ईहेदम् *ihedam*,—2. with उ *u* or ऊ *ū* they become ओ *o*, e.g. इह । उत *ika uta* become इहोत *ihota*, स्वास्तुत *tvā-ūta* (a compound) becomes स्तोत *taota*,—3. with च *ṛi* (च *ṛi*) they become अर् *ar*, e.g. इह । अतुः *ika ṛituh* become इहतुः *ihartuh*, गता । अतुः *gatā ṛituh* become गततुः *gatartuh*,—4. (with च *ṛi* or च *ṛi* they become अल् *al*),—5. with ए *e* or ऐ *ai* they become ऐ *ai*, e.g. इह । एव *ika eva* become इहेव *ihatva*, इह । ऐन्द्रः *ika aindraḥ* become इहेन्द्रः *ihatndrah*,—6. with ओ *o* or औ *au* they become औ *au*, e.g. इह । ओजः *ika ojaḥ* become इहौजः *ihaujah*, गता । औरसा *gatā aurasā* become गतौरसा *gataurasā*.

Exceptions :—1. A final अ *a* and आ *ā* are rejected, if the following word begins with ए *e* or ओ *o* which has been produced by a combination of a radical *i* or *u* with the preposition आ *ā* (§ 189), e.g. अद्य । ओढः *adya oḍhaḥ* (compounded from *ā* and *oḍhaḥ*) become अद्योढः *adyoḍhaḥ*.

2. The final अ *a* or आ *ā* of a preposition (1) combines with the beginning च *ṛi* of a verb to आर् *ār*, e.g. प्र । चच्छति *pra ricchhati* make प्रार्च्छति *prārcehhati*; (2) is rejected before the beginning ए *e* or ओ *o* of a verb (except forms of इ *i*, 'to go,' beginning with ए *e*, and एध् *edh*, 'to increase'); for instance, प्र । एजते *prae jate* become प्रेजते *prejate*, but प्र । एमि *pru emi* become प्रेमि *praimi*.

For other exceptions to these exceptions, cf. my *Vollständige Grammatik*, § 86, Exc. 7, 8, 9.

§ 22. When a word, or first part of a compound, ends in इ *i* or ई *ī*, उ *u* or ऊ *ū*, च *ṛi* (or च *ṛi*, च *ṛi* or च *ṛi*), and the following begins with a heterogeneous vowel or a diphthong, इ *i* and ई *ī* are changed to य *y*, उ *u* and ऊ *ū* to व *v*, च *ṛi* (च *ṛi*) to र *r*, (च *ṛi* and च *ṛi* to ल *l*). Thus :

a following अ *a*. Thus, मती इह *mañi iha*, धेनू अत्र *dhenú atra*, पचेति अत्र *pacheti atra* (cf. §§ 20, 22, 23, 80, and 229).

2. Some mono-syllabic particles remain unchanged, e.g. इन्द्र *i indra*, 'O Indra.'

3. For other anomalies, particularly in the Vedas, cf. my *Vollständige Grammatik*, § 86, Exc. and § 92.

§ 25. A final Visarga (ः), when followed by क *k*, ख *kh*, प *p*, फ *ph*, is left unchanged, e.g. गजः क्रामति *gajah kramati*.

*Exc.*—Sometimes, especially in the Vedic language, the final Visarga of a preposition or first part of a compound, if preceded by अ *a*, is changed to स *s*, and if preceded by इ *i* or उ *u*, to श *sh*, e.g. निः क्रामति *nih kramati* (cf. § 188) become निष्क्रामति *nish kramati*.

§ 26. Visarga (ः) followed by च *ch*, छ *chh*, or झ *zh*, may either be left unchanged or may be assimilated to the following sibilant, e.g. गजः जेते *gajah cete* make either गजः जेते *gajah cete* or गजज्जेते *gajaj cete*; गजः शतं *gajah shat* either गजः पदं *gajah shat* or गजाप्यदं *gajash shat*; गजाः सप्त *gajah sapta* or गजाम्भस *gajash sapta*.

§ 27. Visarga (ः) followed by च *ch* or छ *chh*, becomes झ *zh*, e.g. गजः चरति *gajah churati*—गजजरति *gajaz churati*. If it precedes ट् *t* or ठ् *th* it is changed to श *sh*, e.g. गजः तिष्ठति *gajah tisthati*—गजष्टिष्ठति *gajash tisthat*; preceding त् *t* or थ् *th* it is changed to स *s*, e.g. गजः तरति *gajah tarati*—गजसरति *gajaz tarati*.

§ 28. Before a soft or sonant letter (cf. § 12) Visarga (ः) is changed to र *r*. Thus:

ज्योतिः	{ अस्ति <i>asti</i>	• make ज्योतिरस्ति <i>jyotir asti</i> .
ज्योतिः	गच्छति <i>gacchati</i>	• ज्योतिर्गच्छति <i>jyotir gacchati</i> .
	महत् <i>mahat</i>	• ज्योतिर्महत् <i>jyotir mahat</i> .

*Exc.*—1. If Visarga, being the substitute of an स *s* (§ 3) and preceded by a short अ *a*, be followed by an initial अ *a* or a sonant consonant (§ 12), it forms, together with the penultimate, the diphthong औ *o*. An initial अ *a* which follows an औ *o* so produced is dropped, according to § 23, e.g. गजः अभवत् *gajah* (with

Visarga (:) *h* for original *s* *abhavat* become गजो भवत् (or अभवत्, § 7) *gajo bhavat*, गजः महान् *gajah mahān* become गजो महान् *gajo mahān*. If the following word begins with any other vowel than अ *a*, or with a diphthong, such a Visarga is rejected and the concurring vowels do not undergo any further alteration, e.g. गजः । आसीत् *gajah āsīt* become गज आसीत् *gaja āsīt*.

2. The Visarga (:) for original *s*, preceded by आ *ā*, is dropped before sonant letters (§ 12). Here also (cf. Exc. 1) concurring vowels are not changed, e.g. गजाः । अभवन् *gajāḥ abhavan* become गजा अभवन् *gajā abhavan*, गजाः । भवन्ति *gajāḥ bhavanti* become गजा भवन्ति *gajā bhavanti*.

Obs. On account of the foregoing exceptions, it being necessary to know whether Visarga be the substitute of an *s* or *r*, the forms which ought to be written with a final Visarga (:) will be given in this grammar (against § 13) in their original shape terminating in *r* or *s*, e.g. शिवस् *śivas* (Nominative Singular), अभिभर् *abibhar* (2<sup>d</sup> and 3<sup>d</sup> person of the Imperfect Parasmaipade), instead of शिवः *śivaḥ*, अभिभः *abibhaḥ*.

§ 29. Final इ *i*, ए *e*, and उ *u*, if preceded by a short vowel and followed by any initial vowel or diphthong, are doubled, e.g. प्रत्यह् । आस्ते *pratyah āste* become प्रत्यह्नास्ते *pratyahñāste*, अभवन् । अत्र *abhavan atra* become अभवत्तत्र *abhavann atra*.

§ 30. A final dental nasal न् *n* followed by ज् *j*, झ् *jh*, ञ् *ñ*, or ण् *ṇ*, becomes न् *n*, e.g. प्रज्ञान् । जायते *prajñān jāyate* make प्रज्ञाजायते *prajñājāyate*; followed by द् *d*, ध् *dh*, or ण् *ṇ*, it becomes न् *n*, e.g. तान् । दामराण् *tān dāmarāṇ* make तान्दामराण् *tān dāmarāṇ*; followed by ल् *l*, it becomes ल् *l*, of which the ¯ may indicate a slight nasalization, e.g. तान् । लभते *tān labhate* become तान्लभते *tānl labhate*.

§ 31. When a final न् *n* is followed by the sibil consonants (§ 12) of the 2<sup>d</sup>, 3<sup>d</sup>, or 4<sup>th</sup> class (§ 1, IV.), viz. श् *ś*, ण् *ṣ*, र् *ṣ*, द् *ṣ*, त् *ṣ*, or ण् *ṣ*, the sibilant of the class to which the following letter belongs, viz. ण् *ṣ*, य् *y*, र् *r* (§ 1, Obs. 2), must be inserted

own classes (§ 1, IV.), viz. *र* *u*, *य* *u*, *र* *u*, *म* *m*; thus, *वाक्*। *मम* *rāk mama* may become either *वाग्मम* *rāg mama* or *वाङ्मम* *rāṁ mama*, *तत्*। *न* *tat na* either *तद्* *tad na* or *तन्* *tan na*. The latter change is generally preferred, and before secondary suffixes it is obligatory; e.g. *वाक्*+*मय* *rāk+maya* only *वाङ्मय* *rāṁmaya*.

§ 34.—1. A final *त्* before *च* *ch*, *छ* *chh*, or *ऋ* *ṛ* is changed to *च* *ch*, e.g. *तत्*। *च* *tat cha* become *तच्च* *tach cha*.

2. Before *ज* *j* or *झ* *jh* it is changed to *ञ* *j*, e.g. *तत्*। *जायते* *tat jāyate* become *तज्जायते* *taj jāyate*.

3. Before *ट* *t* or *ठ* *ṭh* it becomes *ट* *t*, e.g. *तत्*। *टङ्कम्* *tat taṅkam* make *तट्टङ्कम्* *tat taṭṅkam*.

4. Before *ड* *ḍ* or *ढ* *ḍh* it becomes *ड* *ḍ*, e.g. *तस्मात्*। *डामरात्* *tasmāt ḍām* make *तस्माद्* *tasmāt ḍā*.

5. Before the nasal of the palatal class, *ञ* *ñ*, it is either changed to the unaspirated sonant or the nasal of this class, viz. to *ज* *j* or *ञ* *ñ*, and likewise before the nasal of the lingual class either to *ड* *ḍ* or to *य* *y*, e.g. *तस्मात्*। *स्यात्* *tasmāt syāt* either become *तस्माज्* *tasmāj* *स्यात्* *tasmāj syāt* or *तस्माय* *tasmāy* *स्यात्* *tasmāy syāt*.

6. Before *ल्* *l* it becomes *ल* *l*, e.g. *तत्*। *लभते* *tat labhate* become *तल्लभते* *tal labhate*.

§ 35. An initial *ह* *h* which follows a word or part of a compound, the final of which, according to § 33, has been changed to *ग्* *g*, *ङ* *ḡ*, *द* *d*, or *ब्* *b*, is commonly changed to the aspirated sonant of the class to which the preceding consonant belongs: after *ग्* *g* to *घ* *gh*, after *ङ* *ḡ* to *ङ* *ḡh*, after *द* *d* to *ध* *dh*, after *ब्* *b* to *भ* *bh*, e.g. *वाक्*। *ह* *vāk ha* may become, according to § 33, *वाग्* *vāg ha*, but commonly it is changed to *वाग्घ* *vāg gha*, *वेदवित्*। *हन्ति* *vedavit hanti* may become *वेदविद्* *vedavid hanti* or *वेदविहन्ति* *vedavid dhanti*.

§ 36. An initial *ऋ* *ṛ* is optionally changed to *छ* *chh* after *क्* *k*, *च* *ch* (cf. § 34, 1), *ञ* *ñ* (cf. § 30), *ट* *t*, or *प्* *p*. This rule is nearly absolute in the case of a preceding *च* *ch* or *ञ* *ñ*, e.g. *तत्*। *शत्रुः* *tat śatruḥ*, where the final *त्* *t* must be changed to *च* *ch* (§ 34, 1),



may become तच्छत्रुः *tach çatruh*, or, according to the common use, तच्छत्रुः *tach chhatruh*.

At the same time a च *ch* may be inserted after श्रु *ś*. Thus तान् । श्रुन् *tān śatruñ*, where, according to § 30, the final न *n* ought to be changed to श्रु *ś*, may become ताश्श्रुन् *tāś śatruñ* or, with छ *chh* instead of श्रु *ś*, ताश्छ्रुन् *tāś chhatruñ*, or with inserted च *ch* either ताश्च्रुन् *tāśch śatruñ* or ताश्छ्रुन् *tāśch chhatruñ*; the last change is the usual one.

## PART THE SECOND.

## FORMATION OF WORDS.

§ 37. Under this head are comprised the rules concerning the crude forms and those concerning the inflexion. We shall begin with the verb.

## CHAPTER I.—THE VERB.

## SECTION I.—CRUDE FORMS OF THE VERB.

§ 38. The crude forms of the verbs are either primitive or derivative. The primitive verbs may be learned from the collections of roots, the so-called *Dhātupāthās* (*dhātu* meaning 'fundamental form, element'), or from our dictionaries. All of them are given in the Glossary to my 'Sanskrit Chresthomathie.' I shall quote them under the forms which are assigned to them by the Hindu Grammarians.<sup>1</sup> The same practice has been followed in Wilson's and Goldstücker's Dictionaries and in my Glossary. In the Sanskrit Lexicon of Bohtlingk and Roth, which is published at St. Petersburg, the roots containing *ri* or terminating in *ri* are spelt with *रि* *ar*, those with a medial *ri* with *रि* *ir*, those terminating in *e*, *ai*, *ō*, with *आ* *ā* instead of these diphthongs, and the only one which contains *li* with *अल्* *al*.

<sup>1</sup> With some slight exceptions, adopted by almost all European grammarians; e.g. I do not use, like the Hindu grammarians, *णु* *ṇ* and *यु* *ṣ* for original *र* *n* and *स* *s* at the beginning of a verb: I write *नम्* *nam*, not *णम्* *nam*; *सु* *su*, not *यु* *shu*.

The derivative verbs are—1. the frequentative or intensive; 2. the desiderative; 3. the causal; 4. the verbs of the tenth conjugational class; 5. the denominatives. The formation of these will be taught in the following paragraphs.

### 1. FREQUENTATIVE OR INTENSIVE.

§ 39. The Frequentative or Intensive is generally used in order to signify the repetition or intensity of the action or condition denoted by the verb from which it is derived.

§ 40. With few exceptions, the frequentative is formed only from primitive verbs, which consist of a single syllable and begin with a consonant (and do not belong to the tenth conjugational class, cf. §§ 38 and 61).

§ 41. There are two kinds of frequentatives. The one is formed by reduplication, the other by reduplication and the affix य *ya*; for instance, from गम् *gam*, 'to go,' by reduplication जगम् *jañ-gam*, and by reduplication and affix जगम्य *jañ-gam-ya*.

#### *General rules of reduplication.*

§ 42. Before proceeding to the details of the formation of the frequentatives, I shall give some general rules which apply to all reduplicated forms, viz. the frequentative, the desiderative, the third conjugational class, the Perfect, and the third Aorist.

§ 43. If primitive verbs undergo any changes in the form which is to be reduplicated, the modified form is reduplicated instead of the original. Thus तृ *trī* in the second frequentative being changed to तीर् *tīr*, on account of the affix य *ya* being added (§ 50, 3), the modified form तीर् *tīr* is reduplicated instead of तृ *trī*.

§ 44. The reduplication is effected by doubling the initial consonant together with the first vowel, e.g. तुद् *tud* becomes, by doubling तु *tu*, तुतुद् *tutud*.

§ 45. This rule, however, as far as it affects consonants, is modified in the following cases:—

1. The verb beginning with an aspirated consonant, the corresponding unaspirated (§ 1, IV.) is substituted for it in the reduplication, e.g. च *ch* for छ *chh*, ज *j* for झ *jh*, त *t* for थ *th*, द *d* for ध *dh*, प *p* for फ *ph*, ब *b* for भ *bh*. Thus भिद् *bhid*, 'to split,' by reduplication becomes बिभिद् *bibhid*.

2. A guttural is represented by the corresponding unaspirated palatal, viz. क *k* and ख *kh* by च *ch*, ग *g*, घ *gh*, and ह *h* by ज *j*, as कम् *lam*, 'to love,' red. चकम् *chakam*.

3. If a verb begins with a compound consonant, in compliance with § 41, the first consonant only is reduplicated, e.g. श्रु *śru*, 'to hear,' श्रुश्रु *śruśru*; क्रम् *kram*, 'to go,' चक्रम् *chakram*. But if the first be a sibilant (ञ *ṣ*, श *sh*, or स *s*) and the second a surd consonant (§ 12), the second only is repeated, e.g. स्तब्ध *stambh*, 'to thunder,' तस्तब्ध *fastambh*; स्फुर् *sphur*, 'to throb,' पुस्फुर् *pusphur*; खल *skhal*, 'to slip,' चखल *chaskhal*.

Obs.—The verbs हन् *han*, 'to kill,' and हि *hi*, 'to go,' when reduplicated, change their ह *h* to घ *gh*, as जघन *jaghan*, जिघि *jighi*.

§ 46. A long vowel is made short in the reduplicated syllable, e.g. भी *bhī*, 'to fear,' बिभी *bibhī*. A diphthong is represented by its last element (§ 1, II. Obs.), ए *e* and ऐ *ai* by इ *i*, ओ *o* and औ *au* by उ *u*, e.g. रेक् *rek*, 'to suspect,' ररेक् *rirek*; लोक् *loh*, 'to see,' लुलोक् *lulok*.

Obs.—द्युत् *dyut*, 'to shine,' has दि *di* as syllable of the reduplication, दिद्युत् *didyut*.

§ 47. A reduplicated form cannot be reduplicated a second time. Thus, if a desiderative, which ought to be formed by reduplication (§ 53), is to be derived from a frequentative which is formed also by reduplication, the desiderative is not reduplicated again, e.g. लोलूय *lolūya* (frequentative of लू *lū*, 'to cut'), makes in the desiderative लोलूयिष *lolūyisha*.

*Special rules for the Reduplication of the Frequentative.*

§ 48. The reduplication of the frequentative differs from the preceding rules in the following points:—

1. अ a is inserted before the vowel of the reduplicated syllable. This अ a with अ a combines to आ á, with इ i to ए e, with उ u to ओ o (cf. § 1, II. Obs.), with रि ri to अर ar, with लु li to अल् ul. Thus, बिभी *bibhí* (§ 46) becomes in the first frequentative बेभी *bebhí*, in the second बेभीय *bebhiya* (§ 41), रिरिक् *rirek* (§ 46) in the frequentatives रेरिक् *rerek*, रेरिक्क् *rerekhya*; लुलोक *lulok* (§ 46), लोलोक *lolok*, लोलोक्क् *lolokya*; दियुत् *didyut* (§ 46, Obs.), दियुत् *dedyut*, दियुत्क् *dedyutya*.

2. In the first frequentative an इ i or ई í may be optionally added to a reduplicate अर ar or अल् ul. In the second frequentative ई í must be added, e.g. दृश् दृश्, 'to see,' in the first frequentative may become दर्दृश् *dardṛiṣ* (cf. 1) or दरिदृश् *dari-dṛiṣ* or दरीदृश् *dari-dṛiṣ*, but in the second it must become दरीदृश्क् *dari-dṛiṣya*; कृप् कृप्, 'to be able,' in the first frequentative चक्कृप् *chakkṛip*, चलिक्कृप् *chali-kṛip* or चलीक्कृप् *chali-kṛip*, in the second चलीक्कृप्क् *chali-kṛipyā*.

3. त्रि *tri* is represented by आ á (even where इर *ir* appears in its place), e.g. तृ *trí*, तातृ *tátri* (Present Sing. 1. तातमि *tá-tar-mi*, Plur. 3. तातिरति *tá-tir-atí*).

*Exception.*—1. If the primitive verb ends in a nasal, the whole verb is repeated, in accordance with the general rules given in §§ 42-47, and the reduplicated nasal is treated like a final म m, according to § 32, e.g. शम् *ṣam*, 'to be tranquil,' शंशम् *ṣaṁṣam*, शंशम्क् *ṣaṁṣamya* (§ 32, 1); यम् *yam*, 'to restrain,' यंयम् *yañyam* or यय्यम् *yañyam*, यंयम्क् *yañyamya* or यय्यम्क् *yañyamya* (§ 32, 2); भ्रम् *bhram*, 'to whirl,' बभ्रम् *bañbhram* (§ 45) or बभ्रम्क् *bambhram*, बभ्रम्क्क् *bañbhramya* or बभ्रम्क्क् *bambhramya* (§ 32, 3); क्रम् *kram*, 'to go,' चक्रम् *chañkram* or चक्रम्क् *chañkram*, चक्रम्क्क् *chañkramya* or चक्रम्क्क् *chañkramya*; कश् *kshan*, 'to kill,' although ending in

ण *ṇ*, and हन् *han*, 'to kill,' although ending in न् *n*, as if these letters were म् *m*, forsa चञ्चण् *chañkshan*, or चङ्चण् *chañkshan*, etc., जङ्घन् *jañghay* (§ 45, Obs.) or जङ्घन् *jañghan*, etc.

2. Verbs ending in य् *y*, ल् *l*, or व् *v*, and having a medial अ *a*, may follow the general rule (§ 48, 1), or insert after the अ *a* of the reduplicated syllable a nasal, which is treated like a final म् *m*, e.g. दय् *day*, 'to give,' makes either दादय् *dāday*, दादय्य *dāddyya*, or दंदय् *dañday*, दंदय्य *dañdayya*, दन्दय् *danday*, दन्दय्य *dandayya*.

3. Other exceptions are enumerated in the list, § 51.

§ 49. A final ए *e*, ऐ *ai*, or ओ *o* of the primitive verb is changed to आ *ā*, and the latter vowel is repeated in the reduplication, e.g. वे *ve*, 'to weave,' becomes वावा *vāvā*, वावाय् *vāvāya*; ग्लै *glai*, 'to be weary,' जाग्ला *jāglā*, जाग्लाय् *jāglāya*; शो *ṣo*, 'to sharpen,' शाशा *ṣāṣā*, शाशाय् *ṣāṣāya*.

§ 50. In the second frequentative, previous to their being reduplicated, the primitive verbs undergo the following changes:—

1. A final इ *i* or उ *u* is lengthened, e.g. चि *chi*, 'to collect,' चेचीय् *chechīya*; स्तु *stu*, 'to praise,' तोष्टूय् *toshtūya* (cf. § 17).

2. री *rī* is substituted for a final च् *ri*, preceded by a single consonant. Thus कृ *kri*, 'to make,' changed to क्री *kṛī*, makes चेक्रीय् *chekriya*, according to §§ 43 and 48, 1. But when च् *ri* is preceded by more than one consonant, it becomes अर् *ar*, e.g. स्मृ *smṛi*, 'to recollect,' changed to स्मर् *smar*, makes सास्मर्य् *sāsmarya* (cf. § 48, 1).

3. च् *ri* is changed to र् *ṛ*, and if preceded by a labial (प *p*, फ *ph*, ब् *b*, भ् *bh*, म् *m*) or व् *v*, to ऊर् *ūr*, e.g. वृ *vṛi*, 'to cross,' changed to तीर् *tīr*, makes तैतीर्य् *tetīrya*; पू *pṛi*, 'to fill,' changed to पूर् *pūr*, makes पोपूर्य् *popūrya* (§ 48, 1).

4. A nasal before a final consonant is frequently rejected, e.g. तक्ष् *taksh*, 'to shrink,' तातक्ष्य *tātakshya*. A list of the verbs undergoing this change is given in my 'Vollständige Grammatik,' § 154, 2, 2.

## § 54. ALPHABETICAL LIST OF ANOMALOUS FREQUENTATIVES.

अटाट् अटाय	freq. of अट् 'to roam.'
अरार्य or Vedic अरार्य	" " अर् 'to go.'
अशाण् अशाण्य	" " अण् 'to pervade,' and 'to eat.'
ऊर्णोन् ऊर्णोन्त्य	" " ऊर्ण 'to cover.'
कनिकन्द्	Vedic " " कन्द् 'to roar.'
कनीकण् कनीकण्य	" " कण् 'to sound.'
कनीकस् कनीकस्य	" " कस् 'to go.'
करिछ	Vedic " " छ 'to make.'
करीछप्	Vedic " " छप् 'to draw.'
कोकु कोकूय (also regularly चीकु चीकूय)	" " कु 'to cry.'
गनिगम् or गनीगम्	Vedic " " गम् 'to go.'
घनिघन्	Vedic " " हन् 'to strike.'
चक्षुर् चक्षूर्य	" " चर् 'to go.'
चनिचन्द्	Vedic " " चन्द् 'to shine.'
चनिष्कन्द्	Vedic " " स्कन्द् 'to jump.'
चनीस्कन्द् चनीस्कव	" " स्कन्द्
चाकन्	Vedic " " कन् 'to love.'
चाखाय (also regularly चखन्त्य)	second " " खन् 'to dig.'
चिक्वीय	second " " चाय् 'to worship.'
जञप् जञप्य	" " जप् 'to murmur (prayers).'
जञम् जञम्य	" " जम् 'to gape.'
जरीगृह्य	second " " ग्रह् 'to take.'
जर्भुर्	Vedic " " ह् 'to convey.'
जर्भुर्	Vedic " " गृ 'to swallow.'
जञाय (also regularly जञम्य)	second " " जन् 'to bring forth.'
जग्निव्य	second " " गृ 'to swallow.'
जग्नीय	second " " गा 'to go,' and गे 'to sing.'
जघ्नीय	second " " हन् 'to strike.'

जेघ्रीय . . . . .	second freq. of घ्रा 'to smell.'	
जेजीय . . . . .	second " "	ज्या 'to overpower,' etc., ज्यो 'to restrain,' and जि 'to overpower.'
जेहीय . . . . .	second " "	हा 'to go' and 'to abandon.'
जोज्ज ओह्य . . . . .	" "	हे 'to call.'
तरितु and तर्तु . . . . .	Vedic " "	तृ 'to pass over.'
नवीतु . . . . .	Vedic " "	तु 'to be powerful.'
तेष्टीय . . . . .	second " "	स्था 'to stand.'
दनीध्वस्, दनीध्वस् . . . . .	" "	ध्वस् 'to fall to pieces.'
ददंश् ददश् . . . . .	" "	दंश् 'to bite.'
ददृ . . . . .	Vedic " "	दृ 'to burst.'
दविद्युत् दविद्युत् . . . . .	Vedic " "	द्युत् 'to shine.'
दविधु . . . . .	Vedic " "	धु 'to shake.'
दाधु . . . . .	Vedic " "	धु 'to bear.'
देदीय . . . . .	second " "	दा 'to give,' दे 'to protect,' and दो 'to cut.'
देद्युत् देद्युत् . . . . .	" "	द्युत् 'to shine.'
देधीय . . . . .	second " "	धा 'to put,' and धे 'to drink.'
देध्नीय . . . . .	second " "	ध्मा 'to blow.'
नम्रम् . . . . .	Vedic " "	नम् 'to bow to.'
नवीनु . . . . .	Vedic " "	नु 'to praise.'
पणीफण् . . . . .	Vedic " "	फण् 'to go.'
पनिपन् . . . . .	Vedic " "	पन् 'to be praise-worthy.'
पनीपत् पनीपत् . . . . .	" "	पत् 'to fall.'
पनीपद् पनीपद् . . . . .	" "	पद् 'to go.'
पफुल् पफुल् . . . . .	" "	फल् 'to burst.'



परीपृथ	second, freq. of	प्रह् 'to ask.'
पापत्	Vedic	पत् 'to fall.'
पेपी	"	प्याय 'to be exuberant.'
पेपीय	second	पा 'to drink,' and प्याय 'to be exuberant.'
बद्ध	Vedic	बन्ध 'to bind.'
बनीधन् बनीधन्	"	धन् 'to fall.'
बनीधन् बनीधन्	"	धन्
बभञ्ज बभञ्ज	"	भञ्ज 'to break.'
बरीभृज्य	second	भज्ज 'to fry.'
भरिभृ	Vedic	भृ 'to bear.'
मेमीय	second	मा 'to mete' and 'to sound,' and मे 'to barter.'
यम्यम्	Vedic	यम् 'to restrain.'
रारम्	Vedic	रम् 'to rest.'
वनीवद् वनीवद्	"	वद् 'to go.'
वरीपृथ्य	second	व्रद् 'to tear.'
वेविच्य	second	व्यच् 'to surround.'
वेवी वेवीय	"	व्ये 'to gover.'
शशप् शशप्	"	शप् 'to execrate.'
शाशय्य	second	शी 'to lie down.'
शेशिय	second	शास् 'to teach.'
शोशु शोशूय	"	श्चि 'to swell.'
सनिपन्	Vedic	सन् 'to obtain.'
सनिष्वन्	Vedic	स्वन् 'to sound.'
सनीसन् सनीसन्	"	संस 'to fall.'
सासाय (also regularly संसन्)	second	सन् 'to obtain.'
सेपीय	second	से 'to waste' and सो 'to destroy.'
सेसिम्य	second	स्यम् 'to sound.'
सोपुय	second	स्वप् 'to sleep.'

## 2. DESIDERATIVE.

§ 52. The desiderative form indicates that the agent wishes to perform the action or be in the condition which the verb implies, from which it is derived. Any verb, whether primitive or derivative, except a desiderative, admits of this modification.

§ 53. The desiderative is formed by the reduplication of the base and by adding the affix स *sa*, which is changed to श *sha* where § 17 applies. Thus from कृ *kṛ*, 'to throw,' is formed चिकृष्व *chī-kṛīp-sa*; but from भू *bhū*, 'to be,' बुभूष्व *bu-bhū-sha*.

§ 54. The rules for the reduplication differ in the following points from those given in §§ 42-47:—

I. In the reduplicated syllable *ṛ* *i* is substituted for radical अ *a*, आ *ā*, ऋ *ṛi*, and ॠ *ṛi*, e.g. शप *ṣap*, 'to execrate,' शिष्व *ṣi-ṣap-sa*; या *yā*, 'to go,' यियास *yi-yā-sa*; वृत् *vṛit*, 'to be,' विवृत्स *vi-vṛit-sa*; कृ *kṛ*, 'to be able,' चिकृष्व *chī-kṛīp-sa*.

Exceptions. 1. When the अ *a* or आ *ā* of the base has been produced by a change of उ *u* and is preceded by any consonant except ज *j*, a labial (प *p*, फ *ph*, ब *b*, भ *bh*, म *m*), or a semivowel, it is represented by उ *u* in the syllable of reduplication, for instance, नावय *nāraya*, the causal of नु *nu*, 'to praise,' where the आ *ā* is produced by the change of उ *u* to आव *āv* (§ 59, 2), makes नुनावयिष *nu-nāray-iṣa*; but पावय *pāraya*, although the आ *ā* has the same origin (causal of पू *pū*, 'to purify'), makes पिपावयिष *pi-pāray-iṣa*, because it is preceded by a labial.

2. The अ *a* or आ *ā* of a desiderative from च्य *chyu*, 'to move,' द्रु *dru*, 'to run,' गृ *gṛu*, and सु *ṣu*, 'to go,' श्रु *śru*, 'to hear,' रु *ru* and रु *ṣu*, 'to flow,' is optionally represented by उ *u* or इ *i*, e.g. चिच्यवयिष *chī-chyāvay-iṣa*, or चुच्यवयिष *chu-chyāvay-iṣa*, desiderative of the causal of च्य *chyu*.

II. When the verb begins with a vowel or diphthong, and ends in a single consonant or a combination of consonants, the first part of which is any other consonant than र *r* or a nasal, the

first consonant following the vowel or diphthong is reduplicated with इ i, inserted after the reduplicated letter, e.g. अग् ag, 'to pervade,' forms अगिगिष्य a-gi-gi-isha; अभ् abhr, 'to go,' अविधिष्य a-bibhr-isha.

When the beginning vowel or diphthong is followed by a compound consonant, the first part of which is a nasal or र् r, the second element is reduplicated with inserted इ i, e.g. अर्च arch, 'to worship,' अर्चिचिष्य ar-chich-isha; इन्ध indh, 'to kindle,' इन्दिधिष्य in-didh-isha.

§ 55. When the affix is to be added to a derivative verb, or to a primitive verb ending in a consonant, the vowel इ i is inserted between the verb and the affix which, according to §§ 17, 53, is changed to य sha; if the derivative verb ends in a vowel, it is rejected, e.g. बोधय bodhaya (causal of बुध् budh, 'to know') makes बुबोधयिष्य bu-bodhay-i-sha, ज्ञय jñath, 'to slay,' ज्ञिष्यिष्य ji-jñath-i-sha.

After a primitive verb with final च् ch, इ i or ई i may be optionally inserted: if the insertion takes place, च् ch is changed to अर् ar; if not, to ईर् ir, or ऊर् ūr, (see § 50, II. 2), e.g. मृष्टि, 'to hurt,' makes मृष्टिचिष्य ṣi-ṣar-i-sha or मृष्टिरीष्य ṣi-ṣar-i-sha or मृष्टिरीष्य ṣi-ṣīr-sha.

*Exception.* There are some verbs ending in क् k, च् ch, ज् j, त् t, द् d, ध् dh, न् n, प् p, भ् bh, म् m, ण् ṇ, श् sh, स s, and ह् h, which either must or may add the affix without insertion of इ i. They are enumerated in my 'Kurze Grammatik,' § 116, II.; e.g. तप tap, 'to burn,' makes तितप्स ti-tap-sa; वेप trap, 'to be ashamed,' तिषप्स ti-trap-sa or तिषपिष्य ti-trap-i-sha. Besides the insertion of इ i is optional in verbs ending in इव iv, e.g. दिव div (cf. § 56, I. and II. 10).

• § 56. The verb from which the desiderative is derived is subject to the following changes:—

I. When इ i or ई i is inserted before the affix, a final च् ch is changed to अर् ar (cf. § 55), and an initial or medial इ i followed

by a single radical consonant to ए *e*, उ *u* to ओ *o*, च *ri* to अर *ar*, छ *li* to अल *al*,<sup>1</sup> e.g.—

तृ *trī*, 'to cross,' becomes तितरिष *titar-i-sha*, तितरीष  
*titar-i-sha* (§ 55)

दिव *div*, 'to play' (§ 55, Exc.) „ दिदेविष *didev-i-sha*.

उख् *ukh*, 'to go,' „ ओचिखिष *ochikh-i-sha* (§ 54, II.)

चूत् *chrit*, 'to connect,' „ चिचर्तिष *chichart-i-sha*.

Exc. 1. There are many verbs which are not subject to these changes; they are enumerated in my 'Kurze Grammatik,' p. 53, e.g. कुच् *kuch*, 'to be crooked,' makes चुकुचिष *chu-kuch-i-sha*.— Medial इ *i* and उ *u* are optionally changed, for instance, क्लिद् *klid*, 'to become wet,' makes चिक्लिदिष *chi-klid-i-sha* or चिक्लेदिष *chi-kled-i-sha*.

2. A final अ *a* is rejected (cf. § 55).

3. The final य *ya* of the second frequentative, if preceded by a consonant, is rejected, e.g. वेभिद्य *bebhidya* (second freq. of भिद् *bhid*, 'to split'), makes वेभिदिष *bebhid-i-sha*. In denominatives ending in य *ya*, preceded by a consonant, the rejection is optional, e.g. नमस्य *namasya*, 'to honour' (§ 62, III.), makes निनमसिष *ninamasy-i-sha* or निनमसिष *ninamas-i-sha*.

II. When स *sa* or श *sha* (§ 53) is added without the insertion of इ *i*:—

1. Final इ *i* and उ *u* are lengthened, e.g. शि *ṣi*, 'to sharpen,' शिषीष *ṣiṣī-sha*.

2. Final च *ri* and final or medial च *ri* are changed to ई *ī*, or when preceded by a labial (प *p*, फ *ph*, ब *b*, भ *bh*, म *m*) or व *v*,

<sup>1</sup> This change is generally called *guna*. A long or short radical *i*, *u*, *ri*, is generally gunated if final; short *i*, *u*, *ri*, *li*, if followed by one radical consonant, e.g. *bobhā* (frequentative of *bhā*) with *mi* becomes *bobhā-mi*, *bebhid* (freq. of *bhid*) *bebhid-mi*, but *memīl* (freq. of *mīl*) *memīl-mi*, *tarītrimp* (freq. of *trimp*) *tarītrimp-mi*. The *guna e* becomes before vowels *ay*, and *o* *av*, e.g. *sikh* with *a* becomes *sedha*, but *ji* with *a* is changed instead of *je-a* to *jay-a*, and *bhā* instead of *bhā-a* to *bhāv-a*.

to ऊद् *ūr*, e.g. ऊ *kri*, 'to do,' चिकीर्ष *chi-kīr-sha*, तृ *trī*, 'to cross,' तृतीय *ti-trīr-sha*, स्मृ *smṛi*, 'to recollect,' सुस्मृय *su-smūr-sha*, स्तुह *strīh*, 'to hurt,' तिस्तीर्ष *ti-stīrk-sha* (cf. 4).

3. A final ए *e*, ऐ *ai*, or ओ *o* is changed to आ *ā* (cf. § 49), e.g. शो *śo*, 'to sharpen,' शिशास *śi-śā-sa*.

4. Final च *ch*, ज *j*, ण *ṇ*, ष *ṣh*, and ह *h* are changed to क *k*, as पच *pach*, 'to cook,' पिपच *pi-pak-sha* (cf. § 17).

5. Final द् *d* and ध् *dh*, to त *t*, as भिद् *bhid*, 'to split,' विभित्स *bi-bhit-sa* (cf. 9).

6. Final न् *n* and म् *m* are changed to Anusvāra  $\bar{ṇ}$  or Anunāsika  $\bar{ṁ}$  e.g. क्रम *kram*, 'to go,' चिक्रम *chi-kram-sa*.

7. Final भ् *bh* to प् *p*, e.g. यभ् *yabh*, 'to copulate,' यियप् *yi-yap-sa*.

8. Final स *s* to त *t*, e.g. वस *vas*, 'to dwell,' विवत्स *vi-rat-sa*.

9. When a verb ending in ध् *dh*, भ् *bh*, or ह् *h* begins with ग् *g*, द् *d*, or ब् *b*, these letters are changed to घ् *gh*, ध् *dh*, भ् *bh*, e.g. बुध् *budh*, 'to know,' बुभुत्स *bu-bhut-sa*; दिह् *dih*, 'to smear,' दिधिच *di-dhik-sha*.

10. Final इव् *iv* is changed to यू *yū*, e.g. दिव् *dir*, 'to play,' दुदूय *du-dyū-sha* (cf. § 55).

# § 57. ALPHABETICAL LIST OF ANOMALOUS DESIDERATIVES.

अट्टिटिप् (अतिट्टिप् and regularly

अट्टिटिप्) . . . . .	desid. of अट् 'to transgress.'
अट्टिटिप् (regularly अट्टिटिप्) . . . . .	" " अट् 'to attach.'
अरिरिय . . . . .	" " अ 'to go.'
रिप्स . . . . .	" " आप् 'to attain.'
रिर्त्स (also regularly अर्दिधिप्) . . . . .	" " अघ् 'to prosper.'
रियिप् . . . . .	" " र and र् 'to go.'
कर्णनूप् . . . . .	" " कर्ण 'to cover.'
चिकमिप् (also regularly चिकामिप्) . . . . .	" " कामय (X <sup>th</sup> conj. cl. of कम्, § 61) 'to love.'
चिकीप् (also regularly चिकीप्) . . . . .	" " चि 'to arrange.'

जिगांस (also regularly जिगमिष)	desid. of गम् 'to go.'
जिगलिष . . . . .	" " गृ 'to swallow.'
जिगीष . . . . .	" " जि 'to overpower' and गा 'to go.'
जिपांस . . . . .	" " हन् 'to strike.'
जिपीष . . . . .	" " हि 'to go.'
जिपृच . . . . .	" " यद् 'to take.'
बुहाचयिष . . . . .	" " the causal of ह्वे 'to call,' as if it were हवय (cf. § 60).
बुरुष . . . . .	" " ह्वे 'to call.'
ज्ञीप्स (also regularly जिज्ञापयिष or जिज्ञपयिष) . . . . .	" " ज्ञापय or ज्ञपय, causal of ज्ञा 'to know.'
तितांस (also regularly तितनिष)	" " तन् 'to draw.'
तितृच . . . . .	" " तृह् 'to hurt.'
दित्स . . . . .	" " दा 'to give,' दे 'to pro- tect,' or दो 'to cut.'
दिदरिद्रास or दिदरिद्रिष } . . . . .	" " { दरिद्रा 'to be in dis- tress.'
दिदरिष . . . . .	" " दृ 'to consider.'
दिद्युतिष or दिद्योतिष } . . . . .	" " द्युत् 'to shine.'
दिधरिष . . . . .	" " धृ 'to bear.'
दिप्स . . . . . Vedic	" " दम् 'to hurt.'
धित्स . . . . .	" " धा 'to put,' or धे 'to drink.'
धिप्स or धीप्स . . . . .	" " दम् 'to hurt.'
निनद्ध (also regularly निनशिष)	" " नम् 'to be lost.'
निनास . . . . .	" " नह् 'to bind.'
पित्स . . . . .	" " पद् 'to go.'
पित्स (also regularly पिपतिष)	" " पत् 'to fall.'
पिपयिष . . . . .	" " पू 'to purify.'

पिपीप . . . . .	Vedic desid. of पा 'to drink.'
पिपृच्छिप . . . . .	" " प्रष्ट् 'to ask.'
विभरिप (also regularly बुभूर्प) . . . . .	" " भृ 'to bear.'
विभर्च or } (also regularly बिभ्रच्च) . . . . .	" " अज्ज् 'to fry.'
विभर्जिष or विभ्रजिष } . . . . .	
मित्त . . . . .	" " मर 'to mete,' मि 'to throw,' मी 'to hurt,' or मे 'to barter.'
मिमद् (also regularly मिमज्जिप) . . . . .	" " मज्ज् 'to dive.'
मिमार्जिष or } . . . . .	" " मृज् 'to wipe.'
मिमृष } . . . . .	
यियविप (also regularly युयूप) . . . . .	" " यु 'to bind.'
रित्त . . . . .	" " राध् 'to make merciful.'
रिप् . . . . .	" " रम् 'to desire vehemently.'
लिप् . . . . .	" " लम् 'to obtain.'
विवरिप or } . . . . .	" " वृ 'to screen,' etc.
विवरीय or } . . . . .	
वुवूर्प . . . . .	
विभ्रच्च (also regularly विभ्रच्चिप) . . . . .	" " व्रश् 'to tear.'
शिञ्चिप (also regularly शिञ्चीप) . . . . .	" " शि 'to go to.'
शुशावयिष (also regularly शिद्याययिप) . . . . .	" " the causal (श्यायय) of श्चि 'to swell.'
सिपाप्स (also regularly सिप्पनिप) . . . . .	" " सप् 'to obtain.'
सिच्चिप . . . . .	" " सि 'to smile.'
सिस्वरिप (also regularly मुस्वूर्प) . . . . .	" " स्वृ 'to sound.'
सुयुप् . . . . .	" " स्वप् 'to sleep.'
सुष्वापयिप . . . . .	" " the causal (स्वापय) of स्वप् 'to sleep.'

Obs.—There are besides seven verbs which, although originally desideratives, on account of some anomalies are considered as primitive ones, viz., चिकित्स *chi-kit-sa*, 'to cure,' जुगुप्स *ju-gup-sa*,

‘to despise,’ तितिक्ष *titiksha* (vb. *tij*), ‘to bear,’ दीदांस *dīdāṁsa*, ‘to straighten,’ बीभत्स *bībhatsa* (vb. *bādh*), ‘to loathe,’ मीमांस *mīmāṁsa* (vb. *man*), ‘to investigate,’ शीशांस *śīśāṁsa* (cf. vb. *śo, śi*), ‘to sharpen.’ Therefore they are capable of forming desideratives against § 52, but without reduplicating again, conform to § 47, e.g. from जुगुप्स *jugupsa*, जुगुप्सिष *jugups-isha*.

### 3. CAUSAL.

§ 58. The causal implies that a person is caused to do the action, or to be in the condition, which the verb expresses, as in English ‘to fell’ = ‘to cause to fall,’ ‘to lay’ = ‘to cause to lie.’ All verbs, primitive as well as derivative, admit of this modification.

The causal is formed: I. By adding to the verb the affix अय *aya*, e.g. गम् *gam*, ‘to go,’ गमय *gam-aya*, ‘to cause to go.’

II. In many instances by changing the vowel of the base.

Exception from I.: Verbs ending in आ *ā*, ए *e*, ऐ *ai*, or ओ *o*, which must be changed to आ *ā* (cf. § 56, II. 3), take पय *paya* as affix, e.g. दा *dā*, ‘to give,’ दापय *dā-paya*, ‘to cause to give.’ In some instances the final आ *ā* of the base is shortened, e.g. आ *crā* or ऐ *crai*, ‘to cook,’ makes आपय *crā-paya* or अपय *crā-paya*.

§ 59. The changes of the vowel of the base mentioned in § 58, II. are the following:—

1. Primitive verbs ending in a single consonant lengthen a preceding अ *a*, for instance पद् *pad*, ‘to go,’ पादय *pād-aya*.—There are many exceptions to this rule; almost all verbs ending in म *m* retain the short अ *a*; as क्लम *klam*, ‘to be sad,’ क्लमय *klam-aya*. A list of these exceptions is given in my ‘Kurze Grammatik,’ § 130.

2. Final इ *i* and ई *ī* are changed to आय *āy*, उ *u* and ऊ *ū* to आव *āv*, ए *ri* and ऐ *ri* to आर् *ār*, e.g. श्रि *śri*, ‘to go,’ श्रायय

<sup>1</sup> This change is called *ṛiddhi*; concerning *i* and *u* it is taught that they are changed first to *ai*, *au*, which become *āy*, *ār*, before the following *a*, as in § 24.



*च्य-aya*; नी *nī*, 'to lead,' नायय *nāy-aya*; सु *plu*, 'to move,' लावय *plāv-aya*; पू *pū*, 'to purify,' पापय *pāp-aya*; कृ *kṛi*, 'to make,' and कृ *kṛi*, 'to throw,' कारय *kār-aya*.

3. Verbs ending in a single consonant change a preceding *इ* to *ए*, उ to *ओ*, अ *ri* to अर् *ar*, ल *li* to ल् *al*, e.g. भिद् *bhid*, 'to split,' makes भेदय *bhed-aya*; बुध *budh*, 'to know,' बोधय *bodh-aya*; कृत् *kṛit*, 'to cut,' कर्तय *kart-aya*; कृप् *kṛip*, 'to be able,' कल्पय *kalp-aya*.

Exc. The *इ* before the *य* *sha* of the desiderative is not changed (cf. 5).

4. A medial अ *ri* becomes ईर् *ir*, e.g. स्तृह् *stṛih*, 'to hurt,' स्तीर्हय *stīrh-aya*.

5. Verbs ending in अ *a* reject that vowel, e.g. बुबोधिष *bubodhiṣ* (desiderative of बुध *budh*) makes बुबोधिषय *bubodhiṣ-aya* (cf. 3, Exc.). The final अ *ya* of the second frequentative, if preceded by a consonant, is rejected, e.g. बेभिद्य *bebhidya* makes बेभिदय *bebhīd-aya*. In the case of a denominative ending in अ *ya* preceded by a consonant the rejection is optional, e.g. नमस्य *nāmasya* makes नमस्यय *namasy-aya* or नमसय *namas-aya* (cf. § 56, I. 3).

6. Verbs ending in अय *aya*, viz., causals, verbs of the tenth conjugational class (§ 61) and denominatives derived by the affix अय *aya* (§ 62, II.) are left unchanged. Thus the causal from पादय *pādaya*, causal of पद् *pad*, is also पादय *pādaya*.

#### § 60. ALPHABETICAL LIST OF ANOMALOUS CAUSALS.

अपय . . . . .	causal of अ 'to go.'
(अधि) आपय . . . . .	" "(अधि) इ 'to read.'
हपय . . . . .	" " हप् 'to pity.'
क्रोपय . . . . .	" " कृ 'to sound.'
क्रापय . . . . .	" " क्री 'to buy.'

<sup>1</sup> *Grass*, cf. p. 34, note.

चपय . . . . .	causal of चि 'to decrease.'
घ्नापय . . . . .	" घ्नाय् 'to treble.'
गूहय . . . . .	" गुह् 'to conceal.'
ग्लपय (also regularly ग्लापय) . . . . .	" ग्लि 'to become exhausted.'
घापय (also regularly चायय) . . . . .	" चि 'to arrange.'
छायय . . . . .	" छो 'to cut.'
जम्भय . . . . .	" जम् 'to gape.'
जरय . . . . .	" जृ 'to grow old.'
जागरय . . . . .	" जागृ 'to wake.'
जापय . . . . .	" जि 'to overpower.'
ज्ञपय (also regularly ज्ञापय) . . . . .	" ज्ञा 'to know.'
दरय . . . . .	" दृ 'to burst.'
दरिद्रय . . . . .	" दरिद्रा 'to be in distress.'
दापय . . . . .	" दी 'to go to ruin' (or दा 'to give,' दे 'to protect,' दो 'to cut').
दीधय . . . . .	" दीधी 'to shine.'
दूषय (the regular दोषय only in one signification) . . . . .	" दूष् 'to be depraved.'
धूनय . . . . .	" धू 'to shake.'
नरय . . . . .	" नृ 'to lead.'
पायय . . . . .	" पी 'to drink,' and पे 'to dry.'
पालय . . . . .	" पा 'to protect.'
प्रीणय . . . . .	" प्री 'to delight.'
भर्जय (also regularly भज्जय) . . . . .	" भज्ज् 'to fry.'
भापय } (also regularly भायय) . . . . .	" भी 'to fear.'
भीषय }	
मापय . . . . .	" मि 'to throw,' मी 'to hurt,' मा 'to mete,' मे 'to barter.'

मार्जयः . . . . .	causal of मृज् 'to wipe.'
रञ्जय (also regularly रञ्जय) . . . . .	" " रञ्ज 'to colour.'
रन्धय . . . . .	" " रन्ध 'to perish.'
रम्भय . . . . .	" " रम्भ 'to desire vehemently.'
रोपय . . . . .	" " री 'to howl' and 'to distil.'
रोपय (also regularly रोहय) . . . . .	" " रुह 'to grow.'
लभय . . . . .	" " लभ् 'to obtain.'
लापय } लालय } (and regularly लायय). लीनय }	" " ली 'to adhere.'
वर्हय (and regularly वृहय) . . . . .	" " वृह् 'to grow.'
वाजय 'to shake' . . . . .	" " वा 'to blow,' etc.
वापय (also regularly वायय) . . . . .	" " वी 'to lie with.'
वायय . . . . .	" " वे 'to weave.'
वेवय . . . . .	" " वेपी 'to go.'
व्यायय . . . . .	" " व्ये 'to cover.'
व्लेपय (? or व्लेपय or व्रिपय) . . . . .	" " व्ली (?) or व्ली or व्री 'to select.'
शानय . . . . .	" " शद् 'to fall.'
शायय . . . . .	" " शी or शि 'to sharpen,' शी 'to lie down.'
अपय (also regularly आपय) . . . . .	" " आ or ऐ 'to cook.'
आपय { . . . . . Vedic { . . . . . regular	" " अि 'to go to' (Yajur-V. 23, 26). " " आ or ऐ 'to cook.'
साधय (also regularly सेधय) . . . . .	" " सिध् 'to be accomplished.'
सायय . . . . .	" " सो 'to destroy.'
क्षपय (also regularly क्षापय) . . . . .	" " खा 'to bathe.'
स्तारय (also regularly स्तोऱय). . . . .	" " स्फुर 'to tremble.'
स्फायय . . . . .	" " स्फाय 'to swell.'

स्मरय . . . . .	causal of स्मृ 'to recollect.'
स्मापय (also regularly स्मायय) . . . . .	" " स्मि 'to smile.'
हिडय . . . . .	" " हिड् 'to disregard.'
हिषय . . . . .	" " हिी 'to be ashamed.'
ह्वायय . . . . .	" " ह्वे 'to call.'

#### 4. VERBS OF THE TENTH CONJUGATIONAL CLASS.

§ 61. In the collections of roots and in the native grammarians and dictionaries about 150 verbs are marked as belonging to the tenth conjugational class (*cf.* § 60). These verbs, before taking the inflectional terminations or affixes, are dealt with according to the rules for the formation of the causal (§§ 58, 59). Thus चुर *chur*, 'to steal,' which belongs to this class, according to § 58, takes the affix अय *aya*, and, according to § 59, 3, changes its medial उ *u* to ओ *o*. The crude form of the verb therefore, properly speaking, is not चुर *chur*, but चोरय *choraya*; and in fact almost all these verbs, though called primitive, are in reality derivative, partly causals, partly denominatives, formed by the affix अय *aya* (§ 62, II.). For instance, the verb यन् *yantr*, 'to restrain,' or properly यन्त्रय *yantraya*, is derived from यन्त्र *yantra*, a subst., 'restraining, restraint.'

As they follow strictly the rules for the formation of the causal, it will suffice to give a few examples: भल् *bhāl*, 'to describe,' makes, according to § 59, 1, भालय *bhāl-aya*, श्लिष् *ṣliṣh*, 'to adhere,' according to § 59, श्लेषय *ṣlesh-aya*, कृत् *krīt*, 'to glorify,' according to § 59, 4, कीर्तय *kīrt-aya*.

*Exc.* There is a small number of verbs belonging to this class, which do not alter the medial vowel of the base. They are given in my 'Kurze Grammatik,' § 134, and in my 'Vollständige Grammatik,' § 208.

<sup>1</sup> Some may have been produced by the influence of the Prakṛit (*cf.* Lassen, *Ind. Ling. Pracr.* p. 339, § 120, 3).

*Observ.* Some verbs of this class optionally take the affix *आपय* *āpaya*, e.g. *अर्थ* *arth*, 'to ask,' may become *अर्थय* *arth-aya* or *अर्थीपय* *arth-āpaya*. For the list of these exceptions see my 'Vollständige Grammatik,' § 209.

## 5. DENOMINATIVES.

§ 62. There are five classes of Denominatives:—

I. The first class comprises those which are formed by simply adding the inflectional formations to the noun, according to the rules which will be given afterwards, cf. e.g. § 71, II. 4. Thus *कृष्ण* *kṛishṇa*, a proper name, may, without undergoing any change, be used as the crude form of a verb, in the sense of 'to treat somebody as if he was Krishna.'

II. The second class consists of those which add the affix *अय* *aya* to the noun and change its final vowel agreeably to § 59, 2, e.g. *शी* *śrī*, 'happiness,' makes *शायय* *śrāy-aya*. Many nouns must or may optionally take *आपय* *āpaya* instead of *अय* *aya*, e.g. from *सत्य* *satya*, 'truth,' *सत्यापय* *satya-āpaya*, 'to tell the truth.' For many special rules see my 'Vollständige Grammatik,' §§ 213-223.

III. The denominatives of the third class subjoin *य* *ya* to the noun, as *नमस्* *namas*, 'veneration,' *नमस्य* *namas-ya*, 'to venerate,' *तपस्* *tapas*, 'penance,' *तपस्य* *tapas-ya*, 'to do penance.'

A final *अ* *a*, *इ* *i*, or *उ* *u* of the noun is made long, as *पुत्र* *putra*, 'a son,' *पुत्राय* *putrā-ya*, 'to wish for a son,' *कवि* *havi*, 'a poet,' *कवीय* *havi-ya*; *विष्णु* *vishṇu*, 'a proper name,' *विष्णूय* *vishṇū-ya*. But if the denominative takes the terminations of the first form of the active voice (called Parasmaipada, § 64), *आ* *ā* before *य* *ya* is changed to *ई* *ī*, e.g. *पुत्रीयति* *putrī-ya-ti*, 3<sup>d</sup> pers. sing. pres. of the Parasmaipada.

A final *अ* *a* is changed to *री* *rī*, e.g. *मातृ* *mātrī*, 'mother,' *मात्रीय* *mātrī-ya*.

A final *औ* *o* is changed to *अव्* *av*, and *औ* *au* to *आव्* *āv*, e.g. *गौ* *gō*, 'a cow,' *गव्य* *gav-ya*, 'to wish for a cow,' *नौ* *nau*, 'a ship,'

नाय *nāu-ya*. For further details see my 'Kurze Grammatik,' § 140, and 'Vollständige Grammatik,' §§ 224-232 and 234.

IV. The denominatives of the fourth class add the affix *स्य* *syā* or *अस्य* *asyā*; before the latter a final *अ* *a* is dropped, *इ* *i* and *ई* *ī* are changed to *य* *y*, *उ* *u* and *ऊ* *ū* to *व* *v*, *रि* *ri* to *र* *r*, e.g. *मधु* *madhu*, 'honey,' *मधुस्य* *madhu-syā* or *मध्वस्य* *madhv-asyā*, 'to long after honey;' *घीर* *kshīra*, 'milk,' *घीरस्य* *kshīr-asyā* 'to long after milk.'

V. Those of the fifth class compound the noun with *काम्य* *kāmya*, e.g. *पुत्रकाम्य* *putra-kāmya*, 'to wish for a son.'

## SECTION II.—INFLEXION OF THE VERB. CONJUGATION.

§ 63. The verb has an active and a passive voice. We shall first treat of the active.

### I. ACTIVE VOICE.

§ 64. The active voice in Sanskrit, as in Greek, has two forms; the one, which is called *Parasmaipada*, corresponds to the Greek active, and implies that the action of the verb tends to another person or thing than the agent (transitive or objective): the other, *Ātmanepada*, corresponds to the Greek middle voice and expresses that the action of the verb is confined to the agent (subjective).

§ 65. The use of the two forms of the active is regulated by the following rules:

1. The active verb is generally conjugated in the *Parasmaipada*. But if two or more agents mutually affect each other by doing the same action, or do the same action by turns, the verb is conjugated in the *Ātmanepada*.

2. Causals (§ 58-60) take the termination of the *Ātmanepada*, when they are reflexive. Thus *रोहय* *rohaya*, 'to cause to mount,' is generally conjugated in the *Parasmaipada*; but when it is used

in the sense of 'to cause one's-self to be mounted,' the *Âtmanepada* is used, e.g. गजो रोहयते *gajo rohaya-te*, 'the elephant causes himself to be mounted.'

3. All the verbs ending in चय *aya*, viz., the causals (§ 58-60), the verbs of the tenth conjugational class (§ 61), and the denominatives formed according to § 62, II., are conjugated in the *Âtmanepada*, when the agent performs the action for himself. This rule also applies to some primitive verbs, e.g. यजति *yaj-a-ti*, 3<sup>rd</sup> pers. sing. pres. Parasmaip., 'he offers a sacrifice,' यजते *yaj-a-te*, 3<sup>rd</sup> pers. sing. pres. *Âtmanep.*, 'he offers a sacrifice for himself,' from the verb यज् *yaj*, 'to sacrifice.'

4. There are some primitive verbs which are conjugated in the *Âtmanepada* only, e.g. शी ८, 'to lie down.'

5. The frequentatives of the second form, and some denominatives, likewise take the terminations of the *Âtmanepada* only.

6. The desiderative, with very few exceptions, is conjugated in the same form in which its base is conjugated.

§ 66. In the Dictionaries these differences, as far as they regard the primitive verbs, are indicated in the following manner:—A verb with the mark Par. (Parasmaipada) follows § 65, 1; a verb with Par. Âtm. (Parasmaipada and *Âtmanepada*) follows § 65, 3, and the second part of the rule given in § 65, 1; a verb marked with Âtm. (*Âtmanepada*) follows § 65, 4.

#### TENSES AND MOODS.

§ 67. The conjugation of the verb comprises ten forms, partly tenses partly moods, which we shall arrange in the following order:—

- |                |                 |
|----------------|-----------------|
| 1. Present,    | 6. Aorist,      |
| 2. Imperfect,  | 7. Future I,    |
| 3. Imperative, | 8. Future II,   |
| 4. Potential,  | 9. Conditional, |
| 5. Perfect,    | 10. Precative,  |

## CONJUGATION OF THE FIRST FOUR VERBAL FORMS.\*

§ 68. The terminations of the first four forms, viz. present, imperfect, imperative, and potential, are very seldom attached immediately to the crude form of a primitive verb. In most cases they are added to special inflective bases derived from the crude form. The terminations of the last six forms, on the contrary, are generally attached immediately to the crude form.

§ 69. The class of verbs which receive the affixes of the first four forms immediately, together with eight classes which add eight different conjugational characteristics before those affixes, and finally the so-called tenth conjugational class (for which see § 61), constitute the ten classes of conjugation under which the Hindu Grammarians have arranged the *dhātus* (§ 38), i.e. the verbs of the Sanskrit language, which they take for primitive ones.

§ 70. These ten classes are again distributed into two, called the two conjugations, the first of which comprises by far the greater part of the primitive verbs (about 1340), the verbs of the tenth conjugational class (about 150) and all the derivative verbs, except the first form of the frequentative. The second consists of about 230 primitive verbs and the frequentatives of the first form.

In the Dictionaries the conjugational classes are indicated by numbers added to the verbs. Where the conjugations are marked likewise, the Roman number refers to the conjugation and the Arabic to the class.

§ 71. The First CONJUGATION comprises:—

1. Three classes of primitive verbs (§§ 38, 69), viz., the first, fourth, and sixth, and besides the tenth conjugational class (§ 61).

1. The verbs of the first class form their special base, to which the terminations of the first four forms are attached, by adding *a* to the root and subjecting the radical vowel to different



changes. A final radical इ *i*, ई *ī*, or ए *e* becomes अय् *ay*; उ *u*, ऊ *ū*, or ओ *o* becomes अव् *av*; ऋ *ṛi* or ॠ *ṛī* becomes अर् *ar*; ऐ *ai* becomes आय् *āy*. Verbs ending in a single consonant change a preceding इ *i* to ए *e*, उ *u* to ओ *o*, ऋ *ṛi* to अर् *ar* (guna), e.g. जि *jī*, 'to conquer,' makes जय *jay-a*; नी *nī*, 'to lead,' नय *nay-a*; दे *de*, 'to protect,' दय *day-a*; च्यु *chyu*, 'to move,' चव *chyav-a*; भू *bhū*, 'to become,' भव *bhav-a*; ज्यो *jyo*, 'to restrain,' ज्यव *jyav-a*; हृ *hṛi*, 'to take,' हर *har-a*; तृ *trī*, 'to pass over,' तर *tar-a*; ग्लै *glai*, 'to wane,' ग्लाय *glāy-a*; सिध् *sidh*, 'to go,' सिध *sedh-a*; बुध् *budh*, 'to know,' बोध *bodh-a*; वृत् *vṛit*, 'to be,' वर्त *vart-a*.

The last radical vowel or its substitute has the accent (acute), जय *jáy-a*, सिध *sédha*.

2. The fourth class adds य *ya* to the crude form of the verb, as नह् *nah*, 'to bind,' नह्य *nah-ya*. The last radical vowel has the acute, नह्य *náhya*.

3. The sixth class adds an accented अ *a*, e.g. तुद् *tud*, 'to strike,' makes तुद *tud-á*. A final radical vowel इ *i* or ई *ī* is changed to इय् *iy*, e.g. रि *ri*, 'to go,' makes रिय *riy-á*; in the same position उ *u* or ऊ *ū* becomes उव् *uv*, e.g. नु *nu* or नू *nū*, 'to praise,' नुव *nur-á*; a final ऋ *ṛi* is changed to रिय् *riy*, e.g. मृ *mṛi*, 'to die,' म्रिय *mriy-á*; a final ॠ *ṛī* to इर् *ir*, e.g. कृ *kṛi*, 'to throw,' क्तिर *kṛir-á*. When the accented अ *a* is dropped before, or combined with, a following vowel, the accent passes over to the latter.

4. Of the tenth class we have treated in § 61. The form there given is left unchanged; the accent falls on the अ *a* which precedes the य *ya*, e.g. चोरय *choráy-a*, 'to steal.'

II. The first Conjugation comprises secondly all the derivative verbs, except the frequentatives of the first form, viz. :—

1. The derivative verbs ending in अय *aya*, viz., the causals (§ 58-60) and the denominatives in अय *aya* (§ 62, II.).

2. The desideratives (§ 52-57).

3. The frequentatives of the second form (in य *ya*, § 40-51),

the denominatives in च *ya* (§ 62, III.-V.), and the verbs in आच *āya*, ऐच *ēya* (enumerated in my 'Kurze Grammatik,' § 168, 6, 6, and in my 'Vollständige Grammatik,' § 211, and quoted further on in the alphabetical list of anomalous bases, § 81).

These three classes do not undergo any further changes; those ending in अच *aya* (No. 1) accent the penultimate, e.g. बोधय *bodhaya* (causal of बुध *budh*), चेतय *cetāya*, 'to be mounted on a white horse' (derived from चेत *ceta*, 'white'); the desiderative has the accent on the first syllable, e.g. चिच्छिष्य *chikshipya* (desiderative from चिष *chīp*, 'to throw'); those ending in य *ya* (No. 3) have the accent on the final य *ya*, e.g. बेभिद्य *bebhidya* (frequentative from भिद् *bhid*, 'to split'), तपस्य *tapasyā* (denominative from तपस् *tapas*, 'penance'), पुत्राय *putrāyā* (from पुत्र *putra*, 'a son'), मधुस्य *madhusyā* (from मधु *madhu*, 'honey'), पुत्रकाम्य *putrakāmyā* (from पुत्र *putra*, cf. § 62, III. IV. V.), and धूपाय *dhūpāyā* (from धूप *dhūp*, 'to fumigate').

4. The denominatives without affix (cf. § 62, I.). These add अ *a* before which a final अ *a* of the noun is dropped, and change their last vowel according to § 71, I. 1, e.g. कृष्ण *kṛishna* remains *kṛishna*, but पितृ *pitṛi* becomes पितर *pitāra*. The accent is on the last vowel of the base.

§ 72. It appears from the rules given in the last paragraph, that all the special bases of the verbs which belong to the first conjugation terminate in अ *a*.

The Hīndu grammarians, however, state that one primitive verb of the first conjugational class ending in आ *ā*, forms, by combining this vowel with the conjugational characteristic अ *a*, a special base ending in आ *ā*. It is likewise allowed to derive denominatives without affix from words ending in आ *ā*, the final आ *ā* of which, combined with the conjugational characteristic, remains आ *ā*.

But as I never have met with such forms in the course of my reading, nor have found those statements supported by quotations

from literature, I shall take no notice of them. The student may therefore take it for granted that in the first conjugation the inflective base of the first four verbal forms ends in अ a.

§ 73. In the PRESENT, which, like all the conjugational forms of the verb, has three numbers, with three persons in each, the following terminations are attached to the special bases:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL.

SINGULAR. DUAL. PLURAL.

1. मि *mi* वस् *vas* मस् *mas* (in the Veda also मसि *masi*) ए *e* वहे *vāhe* महे *māhe*

2. सि *si* थस् *thas* थ *tha*

से *se* आथे *āthe* ध्वे *dhve*

3. ति *ti* तस् *tas* अन्ति *anti*

ते *te* आते *āte* अन्ते *ante*

Observation. 1. The present in connexion with the particle स्मा *smā* assumes the signification of the preterite.

2. In the Vedas the final अ a of the base and the beginning त् t of the termination of the third person sing. Âtmanep. are often dropped, e.g. शोभे *śobh-e* instead of शोभते *śobh-a-t-e*.

§ 74. In the IMPERFECT •

1. The accented temporal augment अ a is prefixed. If the base begins with a consonant, no change takes place, e.g. बोध *bodha* (special base of बुध् *budh*, I. 1, 'to know,' § 71, I. 1) makes अबोध *ābodha*; but with an initial अ a or आ ā the augment combines to accented आ ā; with इ i, ई ī, ए e, or ऐ ai to accented ऐ ai; with उ u, ऊ ū, ओ o, or औ au to accented औ au; and with च ri or ऋ rī to आर् ār with the acute on ā, e.g. अर्च *archa* (base of अर्च *arch*, I. 1, 'to worship') becomes आर्च *ārcha*; आञ्छ *āñchha* (base of आञ्छ *āñchh*, I. 1, 'to stretch'), आञ्छ *āñchha*; इष्य *ishya* (base of इष् *ish*, I. 4, § 71, I. 2), ऐष्य *aishya*; ईक्ष *iksha* (base of ईक्ष *iksh*, I. 1, 'to see'), ऐक्ष *aiksha*; एध *édha* (base of एध् *edh*, I. 1, 'to thrive'), ऐध *aidha*; उक्श *ukshā* (base of उक्श् *uksh*, I. 6, 'to sprinkle,' § 71, I. 3), औक्श *aúksha*; ऋष *rishā* (base of ऋष् *rish*, I. 6, 'to flow'), आर्ष *ārsha*.

Observation. An imperfect preceded by the prohibitive particle

मा *mā*, followed by स् *smā*, rejects the augment and takes the signification of an imperative. In the Veda it is dropped also in many other instances. The accent then falls on the same vowel as in the present.

2. The following terminations are subjoined to the base:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL. SINGULAR. DUAL. PLURAL.

- |                  |                 |               |                  |                    |                    |
|------------------|-----------------|---------------|------------------|--------------------|--------------------|
| 1. अम् <i>am</i> | व <i>va</i>     | मं <i>ma</i>  | इ <i>i</i>       | वहि <i>vahi</i>    | महि <i>mahi</i>    |
| 2. स् <i>s</i>   | तम् <i>tam</i>  | त <i>ta</i>   | थास् <i>thās</i> | आथाम् <i>âthām</i> | ध्वम् <i>dhvam</i> |
| 3. त् <i>t</i>   | ताम् <i>tām</i> | अन् <i>an</i> | त <i>ta</i>      | आताम् <i>âtām</i>  | अन्त <i>anta</i>   |

§ 75. The IMPERATIVE is formed by affixing the following terminations to the base:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL. SINGULAR. DUAL. PLURAL.

- |                    |                |                  |              |                    |                    |
|--------------------|----------------|------------------|--------------|--------------------|--------------------|
| 1. आनि <i>âni</i>  | आव <i>âva</i>  | आम <i>âma</i>    | ऐ <i>ai</i>  | आवहि <i>âvahi</i>  | आमहि <i>âmahi</i>  |
| 2. no termination, | तम् <i>tam</i> | त <i>ta</i> , or | स् <i>sa</i> | आथाम् <i>âthām</i> | ध्वम् <i>dhvam</i> |
| or तात् <i>tât</i> |                | तात् <i>tât</i>  |              |                    |                    |

- |                                      |                 |                   |                 |                   |                      |
|--------------------------------------|-----------------|-------------------|-----------------|-------------------|----------------------|
| 3. तु <i>tu</i> , or तात् <i>tât</i> | ताम् <i>tām</i> | अन्तु <i>antu</i> | ताम् <i>tām</i> | आताम् <i>âtām</i> | अन्ताम् <i>antām</i> |
|--------------------------------------|-----------------|-------------------|-----------------|-------------------|----------------------|

§ 76. The original terminations of the POTENTIAL are:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL. SINGULAR. DUAL. PLURAL.

- |                    |                     |                  |                    |                        |                      |
|--------------------|---------------------|------------------|--------------------|------------------------|----------------------|
| 1. याम् <i>yām</i> | याव <i>yāva</i>     | याम् <i>yāma</i> | इय <i>iya</i>      | इवहि <i>ivahi</i>      | इमहि <i>imahi</i>    |
| 2. यास् <i>yās</i> | यातम् <i>yātām</i>  | यात <i>yāta</i>  | इथास् <i>ithās</i> | इयाथाम् <i>iyâthām</i> | इध्वम् <i>idhvam</i> |
| 3. यात् <i>yât</i> | याताम् <i>yâtām</i> | युस् <i>yus</i>  | इत <i>ita</i>      | इयाताम् <i>iyâtām</i>  | इरन् <i>iran</i>     |

§ 77. But as the initial या *yā* and इ *i* of these affixes combine with the final अ *a* of the base to ए *e*, and in the first person singular and the third person plural of the Parasmaipada anomalous changes take place, the potential of the first conjugation ends in the following terminations, before which the final अ *a* of the base is rejected:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL. SINGULAR. DUAL. PLURAL.

- |                     |                   |                   |                    |                        |                      |
|---------------------|-------------------|-------------------|--------------------|------------------------|----------------------|
| 1. एयम् <i>eyam</i> | एव <i>eva</i>     | एम <i>ema</i>     | एय <i>eya</i>      | एवहि <i>evahi</i>      | एमहि <i>emahi</i>    |
| 2. एस् <i>es</i>    | एतम् <i>etam</i>  | एत <i>eta</i>     | एथास् <i>ethās</i> | एयाथाम् <i>eyâthām</i> | एध्वम् <i>edhvam</i> |
| 3. एत् <i>et</i>    | एताम् <i>etām</i> | एयुस् <i>eyus</i> | एत <i>eta</i>      | एयाताम् <i>eyâtām</i>  | एरन् <i>eran</i>     |

*Observation.* In the Veda न na is often added to the च tu and त ta of the second person plural Parasmaipada.

§ 78. Before these terminations the final अ a of the base undergoes the following changes:—

1. It is lengthened when followed by a termination beginning with व v, or म m, e.g. बोध + मि bódha + mi, 1<sup>st</sup> pers. sing. pres. Par., or + वस् vas, 1<sup>st</sup> pers. dual pres. Par. becomes बोधामि bódhāmi, बोधावस् bódhāvas.

2. It is dropped before any termination beginning with a vowel or diphthong, e.g. अबोध + अम् ábodha + am becomes अबोधम् ábodham, first sing. imperf. Par.

*Exception to rule 2.* With the इ i of the first person singular of the imperfect Âtmanepada and with the आ á of the second and third persons dual of the present, imperfect, and imperative Âtm. it coalesces to ए e, e.g. अबोध + इ ábodha + i becomes अबोधि ábodhe, बोध + आथे bódha + áthe (2<sup>d</sup> du. pres. Âtmanep.) बोधथे bódhethe.

§ 79. In forming the special bases the general phonetic rules, § 14-18, must be remembered, e.g. कूर्द kúrd, I. 1, 'to play,' according to § 18 makes कूर्द kúrda; दिव div, I. 3, दीव dīva.

## § 80. PARADIGMS OF THE FIRST CONJUGATION.

1. Of the first class: बुध budh, 'to know,' special base बोध bódha.

Parasmaipada.			PRESENT.			Âtmanepada.		
बोधामि	बोधावस्	बोधामस्	बोधि	बोधावहे	बोधामहे			
bódhami	bódhāvas	bódhāmas	bódhe	bódhāvāhe	bódhāmāhe			
I know	We two know	We know	I know, etc., as in the Parasmaipada.					
बोधसि	बोधथस्	बोधथ	बोधसे	बोधथे	बोधथे			
bódhasi	bódhatas	bódhathe	bódhasse	bódhathe	bódhathe			
Thou knowest	You two know	You know						
बोधति	बोधतस्	बोधन्ति	बोधते	बोधन्ते	बोधन्ते			
bódhati	bódhatas	bódhanti	bódhate	bódhante	bódhante			
He knows	They two know	They know						

## Parasmaipada.

## IMPERFECT.

## Ātmanepada.

अवीधम्	अवीधाव	अवीधाम	अवीधि	अवीधावहि	अवीधामहि
<i>ābodham</i>	<i>ābodhāva</i>	<i>ābodhāma</i>	<i>ābodhi</i>	<i>ābodhāvahi</i>	<i>ābodhāmahi</i>
I knew			I knew		
अवीधस्	अवीधतम्	अवीधत	अवीधयास्	अवीधयाम	अवीधध्वम्
<i>ābodhas</i>	<i>ābodhatam</i>	<i>ābodhata</i>	<i>ābodhatāś</i>	<i>ābodhatāma</i>	<i>ābodhadhavam</i>
अवीधत्	अवीधताम्	अवीधन्	अवीधत	अवीधेताम्	अवीधन्त
<i>ābodhat</i>	<i>ābodhatām</i>	<i>ābodhan</i>	<i>ābodhata</i>	<i>ābodhetām</i>	<i>ābodhanta</i>

## IMPERATIVE

वीधानि	वीधाव	वीधाम	वीधि	वीधावहि	वीधामहि
<i>bōdhanī</i>	<i>bōdhāva</i>	<i>bōdhāma</i>	<i>bōdhi</i>	<i>bōdhāvahi</i>	<i>bōdhāmahi</i>
May I know					
वीध or	वीधतम्	वीधत or	वीधस्	वीधयाम्	वीधध्वम्
<i>bōdha</i>	<i>bōdhatam</i>	<i>bōdhata</i>	<i>bōdhas</i>	<i>bōdhetām</i>	<i>bodhadhavam</i>
वीधतात्	वीधतात्				
<i>bōdhatāt</i>	<i>bōdhatāt</i>				
वीधतु or	वीधताम्	वीधन्तु	वीधताम्	वीधेताम्	वीधन्ताम्
<i>bōdhatu</i>	<i>bōdhatām</i>	<i>bōdhan</i>	<i>bōdhatām</i>	<i>bōdhetām</i>	<i>bōdhan</i>

वीधतात्  
*bōdhatāt*

## POTENTIAL

वीधेयम्	वीधेव	वीधेम	वीधेय	वीधेवहि	वीधेमहि
<i>bōdheyam</i>	<i>bōdheva</i>	<i>bōdhema</i>	<i>bōdheya</i>	<i>bōdhevahi</i>	<i>bōdhemahi</i>
I may, or I might know					
वीधेस्	वीधेतम्	वीधेत	वीधेयास्	वीधेयाथाम्	वीधेध्वम्
<i>bōdhes</i>	<i>bōdhetam</i>	<i>bōdhetā</i>	<i>bōdhetāś</i>	<i>bōdheyātām</i>	<i>bōdhedham</i>
वीधेत्	वीधेताम्	वीधेयुस्	वीधेत	वीधेयाताम्	वीधेरन्
<i>bōdhet</i>	<i>bōdhetām</i>	<i>bōdheyus</i>	<i>bōdhetā</i>	<i>bōdheyātām</i>	<i>bōdheran</i>

In the same way are inflected e.g. जि *jī*, 'to overpower,' special base जय *jāya*, 1<sup>st</sup> sing. pres. Par. जयामि *jāyāmi*, etc.; भू *bhū*, 'to become,' special base भव *bhāva*, 1<sup>st</sup> sing. pres. Par. भवामि *bhāvāmi*, etc.; गृ *gri*, 'to go,' special base सर *sāra*, 1<sup>st</sup> sing. pres. Par. सरामि *sārāmi*, etc.; धे *dhe*, 'to drink,' special base धय *dhāya*, 1<sup>st</sup> sing. pres. Par. धयामि *dhāyāmi*, etc.; द्धि *dai*, 'to purify,' special base दाय *dāya*, 1<sup>st</sup> sing. pres. Par. दायामि *dāyāmi*, etc.; ज्यो *jyo*, Ātm. 'to restrain,' special base ज्यव *jyāva*, 1<sup>st</sup> sing. pres. Ātm. ज्यवे *jyāve*, etc.; गद् *gad*, 'to speak,' special base गद् *gāda*, 1<sup>st</sup> sing. pres. Par. गदामि *gādāmi*; चित् *chit*, 'to think,' special base चेत *chēta*, 1<sup>st</sup> sing. pres. Par. चेतामि *chētāmi*, etc.

2. Fourth class: नह् *nah*, 'to blind,' special base नह्य *nāhya*.

PRESENT.

Parasmaipada.

Ātmanepada.

नह्यामि	नह्यावस्	नह्यामस्	नह्ये	नह्यावहे	नह्यामहे
<i>nāhyāmi</i>	<i>nāhyāvas</i>	<i>nāhyāmas</i>	<i>nāhye</i>	<i>nāhyāvahē</i>	<i>nāhyāmahē</i>
नह्यसि	नह्यथस्	नह्यथ	नह्यसे	नह्यथे	नह्यथे
<i>nāhyasi</i>	<i>nāhyathas</i>	<i>nāhyatha</i>	<i>nāhyase</i>	<i>nāhyathe</i>	<i>nāhyathe</i>
नह्यति	नह्यतस्	नह्यन्ति	नह्यते	नह्यते	नह्यन्ते
<i>nāhyati</i>	<i>nāhyatas</i>	<i>nāhyanti</i>	<i>nāhyate</i>	<i>nāhyate</i>	<i>nāhyante</i>

IMPERFECT.

अनह्याम	अनह्याव	अनह्याम	अनह्ये	अनह्यावहि	अनह्यामहि
<i>anāhyam</i>	<i>anāhyāva</i>	<i>anāhyāma</i>	<i>anāhye</i>	<i>anāhyāvahi</i>	<i>anāhyāmahī</i>
अनह्यस	अनह्यतम्	अनह्यत	अनह्यथाम्	अनह्यथाम्	अनह्यध्वम्
<i>anāhyas</i>	<i>anāhyatam</i>	<i>anāhyata</i>	<i>anāhyatham</i>	<i>anāhyatham</i>	<i>anāhyadhvam</i>
अनह्यत	अनह्यताम्	अनह्यन्	अनह्यत	अनह्यताम्	अनह्यन्त
<i>anāhyat</i>	<i>anāhyatām</i>	<i>anāhyan</i>	<i>anāhyata</i>	<i>anāhyatām</i>	<i>anāhyanta</i>

IMPERATIVE.

नह्यामि	नह्याव	नह्याम	नह्ये	नह्यावहे	नह्यामहे
<i>nāhyāmi</i>	<i>nāhyāva</i>	<i>nāhyāma</i>	<i>nāhye</i>	<i>nāhyāvahē</i>	<i>nāhyāmahē</i>
नह्य or	नह्यतम्	नह्यत or	नह्यस्	नह्यथाम्	नह्यध्वम्
<i>nāhya</i>	<i>nāhyatam</i>	<i>nāhyata</i>	<i>nāhyas</i>	<i>nāhyatham</i>	<i>nāhyadhvam</i>
नह्यतात्		नह्यतात्			
<i>nāhyatāt</i>		<i>nāhyatāt</i>			
नह्यतु or	नह्यताम्	नह्यन्तु	नह्यताम्	नह्यताम्	नह्यन्ताम्
<i>nāhyatu</i>	<i>nāhyatām</i>	<i>nāhyantu</i>	<i>nāhyatām</i>	<i>nāhyatām</i>	<i>nāhyantām</i>
नह्यतात्					
<i>nāhyatāt</i>					

POTENTIAL.

नह्येयम्	नह्येव	नह्येम	नह्येय	नह्येवहि	नह्येमहि
<i>nāhyeyam</i>	<i>nāhyeva</i>	<i>nāhyema</i>	<i>nāhyeya</i>	<i>nāhyevahi</i>	<i>nāhyemahi</i>
नह्येस्	नह्येतम्	नह्येत	नह्येयात्	नह्येयात्	नह्येध्वम्
<i>nāhyes</i>	<i>nāhyetam</i>	<i>nāhyeta</i>	<i>nāhyeyāt</i>	<i>nāhyeyāt</i>	<i>nāhyedhvam</i>
नह्येत्	नह्येताम्	नह्येयुस्	नह्येत्	नह्येयाताम्	नह्येरन्
<i>nāhyet</i>	<i>nāhyetām</i>	<i>nāhyeyas</i>	<i>nāhyet</i>	<i>nāhyeyatām</i>	<i>nāhyeran</i>

नृत् *nrī*, special base नृत्य *nrītya*, 1<sup>st</sup> sing. pres. Par. नृत्यामि *nrītyāmi*, etc.; जृर् *jīr*, 'to grow old,' special base जीर्य *jīrya*, 1<sup>st</sup> sing. pres. Par. जीर्यामि *jīryāmi*, etc.

3. Sixth class : तुद् *tud*, 'to strike,' special base तुद् *tudd*.

## PRESENT.

## Parasmaipada.

तुदामि	तुदावस	तुदामस.
<i>tudāmi</i>	<i>tudāvās</i>	<i>tudāmas</i>
तुदसि	तुदथस	तुदथ
<i>tudāsi</i>	<i>tudāthās</i>	<i>tudātha</i>
तुदति	तुदतस	तुदन्ति
<i>tudāti</i>	<i>tudātās</i>	<i>tudānti</i>

## Ātmanepada.

तुदे	तुदावहे	तुदामहे
<i>tudē</i>	<i>tudāvāhe</i>	<i>tudāmahe</i>
तुदसे	तुदेथे	तुदध्वे
<i>tudāse</i>	<i>tudēthe</i>	<i>tudādhwē</i>
तुदते	तुदेते	तुदन्ते
<i>tudāte</i>	<i>tudēte</i>	<i>tudānte</i>

## IMPERFECT

अतुदम	अतुदाव	अतुदाम	अतुदे	अतुदावहि	अतुदामहि
<i>atudam</i>	<i>atudāva</i>	<i>atudāma</i>	<i>atudē</i>	<i>atudāvahi</i>	<i>atudāmahe</i>
अतुदस	अतुदतम	अतुदत	अतुदथास	अतुदेथाम	अतुदध्वम
<i>atudas</i>	<i>atudatam</i>	<i>atudata</i>	<i>atudāthās</i>	<i>atudēthām</i>	<i>atudādhwam</i>
अतुदत	अतुदताम	अतुदन्	अतुदत	अतुदेताम	अतुदन्ते
<i>atudat</i>	<i>atudatām</i>	<i>atudan</i>	<i>atudata</i>	<i>atudētām</i>	<i>atudānte</i>

## IMPERATIVE.

तुदानि	तुदाव	तुदाम	तुदे	तुदावहि	तुदामहे
<i>tudāni</i>	<i>tudāva</i>	<i>tudāma</i>	<i>tudē</i>	<i>tudāvahi</i>	<i>tudāmahe</i>
तुद or	तुदतम	तुदते or	तुदस	तुदेथाम	तुदध्वम
<i>tudā</i>	<i>tudatam</i>	<i>tudāte</i>	<i>tudāsa</i>	<i>tudēthām</i>	<i>tudādhwam</i>

तुदतात

तुदतात

तुदतु or

तुदताम

तुदन्तु

तुदताम

तुदेताम

तुदन्ताम

तुदतात

## POTENTIAL.

तुदेयम	तुदेव	तुदेम	तुदेय	तुदेवहि	तुदेमहि
<i>tudēyam</i>	<i>tudēva</i>	<i>tudēma</i>	<i>tudēya</i>	<i>tudēvahi</i>	<i>tudēmahe</i>
तुदेस	तुदेतम	तुदेते	तुदेथास	तुदेथाम	तुदध्वम
<i>tudēs</i>	<i>tudētam</i>	<i>tudēta</i>	<i>tudēthās</i>	<i>tudēyāthām</i>	<i>tudādhwam</i>
तुदेत	तुदेताम	तुदेयुस	तुदेत	तुदेयाताम	तुदेरन्
<i>tudēt</i>	<i>tudēyām</i>	<i>tudēyus</i>	<i>tudēta</i>	<i>tudēyātām</i>	<i>tudēran</i>

स्पर्श *spriś* 'to touch,' special base स्पर्श *spriśā*, 1<sup>st</sup> sing. pres. Par. स्पर्शामि *spriśāmi*, etc.



4. Verbs ending in the affix **अय** *aya* (tenth conjugational class, causals and denominatives): **बोधय** *bodhāya*, causal of **बुध्** *budh*, 'to know.'

PRESENT.

Parasmaipada.

Ātmanepada.

बोधयामि <i>bodhāyāmi</i>	बोधयावस् <i>bodhāyāvas</i>	बोधयामस् <i>bodhāyāmas</i>	बोधये <i>bodhāye</i>	बोधयावहि <i>bodhāyāvahi</i>	बोधयामहि <i>bodhāyāmahe</i>
बोधयसि <i>bodhāyasi</i>	बोधयथस् <i>bodhāyathas</i>	बोधयथ <i>bodhāyatha</i>	बोधयसे <i>bodhāyase</i>	बोधयेथे <i>bodhāyethe</i>	बोधयध्वे <i>bodhāyadhve</i>
बोधयति <i>bodhāyati</i>	बोधयतस् <i>bodhāyatas</i>	बोधयन्ति <i>bodhāyanti</i>	बोधयते <i>bodhāyate</i>	बोधयते <i>bodhāyate</i>	बोधयन्ते <i>bodhāyante</i>

IMPERFECT.

अबोधयम् <i>abodhāyam</i>	अबोधयाव <i>abodhāyāva</i>	अबोधयाम <i>abodhāyāma</i>	अबोधये <i>abodhāye</i>	अबोधयावहि <i>abodhāyāvahi</i>	अबोधयामहि <i>abodhāyāmahe</i>
अबोधयस् <i>abodhāyas</i>	अबोधयतम् <i>abodhāyatam</i>	अबोधयत <i>abodhāyata</i>	अबोधयथास् <i>abodhāyathās</i>	अबोधयेथाम् <i>abodhāyethām</i>	अबोधयध्वम् <i>abodhāyadhvam</i>
अबोधयत् <i>abodhāyat</i>	अबोधयताम् <i>abodhāyatām</i>	अबोधयन् <i>abodhāyan</i>	अबोधयत <i>abodhāyata</i>	अबोधयेताम् <i>abodhāyetaṁ</i>	अबोधयन्त <i>abodhāyanta</i>

IMPERATIVE.

बोधयानि <i>bodhāyāni</i>	बोधयाय <i>bodhāyāya</i>	बोधयाम् <i>bodhāyāma</i>	बोधये <i>bodhāya</i>	बोधयावहि <i>bodhāyāvahi</i>	बोधयामहि <i>bodhāyāmahe</i>
बोधये or <i>bodhāya</i>	बोधयतम् <i>bodhāyatam</i>	बोधयत or <i>bodhāyata</i>	बोधयस् <i>bodhāyasa</i>	बोधयेथाम् <i>bodhāyethām</i>	बोधयध्वम् <i>bodhāyadhvam</i>
बोधयतात् <i>bodhāyatāt</i>	बोधयतात् <i>bodhāyatāt</i>				
बोधयन्तु or <i>bodhāyantu</i>	बोधयन्तु <i>bodhāyantu</i>		बोधयताम् <i>bodhāyatām</i>	बोधयेताम् <i>bodhāyetaṁ</i>	बोधयन्ताम् <i>bodhāyantām</i>
बोधयतात् <i>bodhāyatāt</i>					

POTENTIAL.

बोधयेयम् <i>bodhāyeyam</i>	बोधयेय <i>bodhāyeya</i>	बोधयेयम् <i>bodhāyeyam</i>	बोधयेय <i>bodhāyeya</i>	बोधयेयवहि <i>bodhāyeyahi</i>	बोधयेयमहि <i>bodhāyeyamahe</i>
बोधयेयस् <i>bodhāyeya</i>	बोधयेयतम् <i>bodhāyeytam</i>	बोधयेयत <i>bodhāyeyata</i>	बोधयेयथास् <i>bodhāyeyathās</i>	बोधयेयथायाम् <i>bodhāyeyathām</i>	बोधयेयध्वम् <i>bodhāyeyadhvam</i>
बोधयेयत् <i>bodhāyeyat</i>	बोधयेयताम् <i>bodhāyeytām</i>	बोधयेययुस् <i>bodhāyeyusa</i>	बोधयेयत <i>bodhāyeyata</i>	बोधयेययाताम् <i>bodhāyeyyātām</i>	बोधयेयन् <i>bodhāyeyan</i>

**चुर्** *chur*, 'to steal,' base of the conjugation **चोरय** *chorāya*,

1<sup>st</sup> sing. pres. Par. **चोरयामि** *chorāyāmi*, etc.

## 3. Desiderative: बुवोधिप बुवोधिप, from बुध budh, 'to know.'

## Ātmanepada.

## PRESENT.

## Parasmaipada.

बुवोधिपामि  
bubodhisāmī  
बुवोधिपसि  
bubodhisasi  
बुवोधिपति  
bubodhisati

बुवोधिपावस्  
bubodhisāvās  
बुवोधिपथस्  
bubodhisathās  
बुवोधिपतस्  
bubodhisatās

बुवोधिपे  
bubodhishe  
बुवोधिपसे  
bubodhisase  
बुवोधिपते  
bubodhisate

बुवोधिपावहे  
bubodhisāvāhe  
बुवोधिपथे  
bubodhisathe  
बुवोधिपते  
bubodhisate

बुवोधिपामहे  
bubodhisāmāhe  
बुवोधिपथे  
bubodhisathē  
बुवोधिपते  
bubodhisante

बुवोधिपाम  
bubodhisām  
बुवोधिपस  
bubodhisas  
बुवोधिपत  
bubodhisat

बुवोधिपाव  
bubodhisāvā  
बुवोधिपतम्  
bubodhisatam  
बुवोधिपतम्  
bubodhisatam

बुवोधिपाम  
bubodhisām  
बुवोधिपत  
bubodhisat  
बुवोधिपत  
bubodhisat

बुवोधिपे  
bubodhishe  
बुवोधिपथे  
bubodhisathē  
बुवोधिपते  
bubodhisate

बुवोधिपावहि  
bubodhisāvāhi  
बुवोधिपथम्  
bubodhisatham  
बुवोधिपतम्  
bubodhisatam

बुवोधिपामहि  
bubodhisāmāhi  
बुवोधिपथम्  
bubodhisatham  
बुवोधिपतम्  
bubodhisatam

बुवोधिपामि (C. & G.)

बुवोधिपाव  
bubodhisāvā  
बुवोधिपतम्  
bubodhisatam  
बुवोधिपतु  
bubodhisatu

बुवोधिपाम  
bubodhisām  
बुवोधिपत  
bubodhisat  
बुवोधिपतु  
bubodhisatu

बुवोधिपे  
bubodhishe  
बुवोधिपथे  
bubodhisathē  
बुवोधिपते  
bubodhisate

बुवोधिपावहि  
bubodhisāvāhi  
बुवोधिपथम्  
bubodhisatham  
बुवोधिपतम्  
bubodhisatam

बुवोधिपामहि  
bubodhisāmāhi  
बुवोधिपथम्  
bubodhisatham  
बुवोधिपतम्  
bubodhisatam

बुवोधिपेयम्  
bubodhisēyam  
बुवोधिपेयम्  
bubodhisēyam  
बुवोधिपेयम्  
bubodhisēyam

बुवोधिपेय  
bubodhisēya  
बुवोधिपेयम्  
bubodhisēyam  
बुवोधिपेयम्  
bubodhisēyam

बुवोधिपेय  
bubodhisēya  
बुवोधिपेय  
bubodhisēya  
बुवोधिपेय  
bubodhisēya

बुवोधिपेय  
bubodhisēya  
बुवोधिपेय  
bubodhisēya  
बुवोधिपेय  
bubodhisēya

बुवोधिपेयहि  
bubodhisēyāhi  
बुवोधिपेयाम  
bubodhisēyāham  
बुवोधिपेयाम  
bubodhisēyāham

बुवोधिपेमहि  
bubodhisēmāhi  
बुवोधिपेयम्  
bubodhisēyam  
बुवोधिपेयम्  
bubodhisēyam

## POTENTIAL.

6. Verbs ending in derivative य *ya* (denominatives and frequentatives of the second form, and verbs in आय *áyá*, ईय, *íyá*) : नमस्य *namasyá* 'to worship' (denominative from नमस् *namas*, 'veneration').

## PRESENT.

## Parasmaipada.

## Ātmanepada.

नमस्यामि <i>namasyāmi</i>	नमस्यावस् <i>namasyāvās</i>	नमस्यामस् <i>namasyāmas</i>	नमस्ये <i>namasyé</i>	नमस्यावहे <i>namasyāvāhe</i>	नमस्यामहे <i>namasyāmahe</i>
नमस्यसि <i>namasyasi</i>	नमस्यथस् <i>namasyathās</i>	नमस्यथ <i>namasyatha</i>	नमस्यसे <i>namasyase</i>	नमस्येथ <i>namasyētha</i>	नमस्यध्वे <i>namasyadhve</i>
नमस्यति <i>namasyati</i>	नमस्यतस् <i>namasyatās</i>	नमस्यन्ति <i>namasyanti</i>	नमस्यते <i>namasyate</i>	नमस्येते <i>namasyēte</i>	नमस्यन्ते <i>namasyānte</i>

## IMPERFECT.

अनमस्याम् <i>anamasyaam</i>	अनमस्याव <i>anamasyaava</i>	अनमस्याम <i>anamasyaam</i>	अनमस्ये <i>anamasye</i>	अनमस्यावहि <i>anamasyaavahi</i>	अनमस्यामहि <i>anamasyaamahi</i>
अनमस्यस् <i>anamasyas</i>	अनमस्यतम् <i>anamasyatam</i>	अनमस्यत <i>anamasyata</i>	अनमस्यथास् <i>anamasyathās</i>	अनमस्येथाम् <i>anamasyēthām</i>	अनमस्यध्वम् <i>anamasyadhvam</i>
अनमस्यत् <i>anamasyat</i>	अनमस्यताम् <i>anamasyatām</i>	अनमस्यन् <i>anamasyan</i>	अनमस्यत <i>anamasyata</i>	अनमस्येताम् <i>anamasyētām</i>	अनमस्यन्त <i>anamasyānta</i>

## IMPERATIVE

नमस्यानि <i>namasyāni</i>	नमस्याव <i>namasyāva</i>	नमस्याम <i>namasyāma</i>	नमस्ये <i>namasyé</i>	नमस्यावहे <i>namasyāvāhe</i>	नमस्यामहे <i>namasyāmahe</i>
नमस्य or <i>namasya</i>	नमस्यतम् <i>namasyatam</i>	नमस्यत or <i>namasyata</i>	नमस्यस् <i>namasyas</i>	नमस्येथाम् <i>namasyēthām</i>	नमस्यध्वम् <i>namasyadhvam</i>
नमस्यतात् <i>namasyatāt</i>	नमस्यतात् <i>namasyatāt</i>				
नमस्यतु or <i>namasyatu</i>	नमस्यताम् <i>namasyatām</i>	नमस्यन्तु <i>namasyāntu</i>	नमस्यताम् <i>namasyatām</i>	नमस्येताम् <i>namasyētām</i>	नमस्यन्ताम् <i>namasyāntām</i>
नमस्यतात् <i>namasyatāt</i>					

## POTENTIAL.

नमस्येम <i>namasyēma</i>	नमस्येव <i>namasyēva</i>	नमस्येम <i>namasyēma</i>	नमस्येय <i>namasyēya</i>	नमस्येवहि <i>namasyēvahi</i>	नमस्येमहि <i>namasyēmahe</i>
नमस्येस् <i>namasyēs</i>	नमस्येतम् <i>namasyētam</i>	नमस्येत <i>namasyēta</i>	नमस्येथास् <i>namasyēthās</i>	नमस्येथाम् <i>namasyēthām</i>	नमस्येध्वम् <i>namasyēdhvam</i>
नमस्येत् <i>namasyēt</i>	नमस्येताम् <i>namasyētām</i>	नमस्येयुस् <i>namasyēyus</i>	नमस्येत <i>namasyēta</i>	नमस्येथताम् <i>namasyēthātām</i>	नमस्येरन् <i>namasyērān</i>

7. Denominatives without affix: पितृ *pitri*, 'to behave like a father' (denominative from पितृ *pitri*, 'father'), special base पितरं *pitara*.

## PRESENT.

## Parasmaipada.

	पितरामि	पितरावस्	पितरामस्	पितरं	पितरावहे	पितरामहे
	<i>pitāmi</i>	<i>pitārāvaḥ</i>	<i>pitārāmas</i>	<i>pitāre</i>	<i>pitārāvāhe</i>	<i>pitāramāhe</i>
	पितरंस्	पितरंश्चस्	पितरंश्च	पितरंसे	पितरंश्चे	पितरंश्चे
	<i>pitāraḥ</i>	<i>pitārathas</i>	<i>pitāratha</i>	<i>pitāraṣe</i>	<i>pitārethe</i>	<i>pitārāṣhe</i>
	पितरंति	पितरंतस्	पितरन्ति	पितरंते	पितरंते	पितरंते
	<i>pitāraṭi</i>	<i>pitārantaḥ</i>	<i>pitāranti</i>	<i>pitārānte</i>	<i>pitārānte</i>	<i>pitārānte</i>

## Ātmanepada.

## IMPERFECT.

	अपितरम्	अपितराव	अपितराम	अपितरे	अपितरावहि	अपितरामहि
	<i>apitarāma</i>	<i>apitārāva</i>	<i>apitarāma</i>	<i>apitare</i>	<i>apitārāvahi</i>	<i>apitarāmahi</i>
	अपितरस्	अपितरतम्	अपितरत	अपितरथास्	अपितरेथाम्	अपितरध्वम्
	<i>apitaras</i>	<i>apitaratam</i>	<i>apitarata</i>	<i>apitarathās</i>	<i>apitarethām</i>	<i>apitaradhvam</i>
	अपितरत्	अपितरताम्	अपितरन्	अपितरत	अपितरेताम्	अपितरन्त
	<i>apitarat</i>	<i>apitaratām</i>	<i>apitaran</i>	<i>apitarata</i>	<i>apitaretaṁ</i>	<i>apitaranta</i>

## IMPERATIVE.

	पितराणि	पितराव	पितराम	पितरं	पितरावहि	पितरामहि
	<i>pitārāṇi</i>	<i>pitārāva</i>	<i>pitārāma</i>	<i>pitārai</i>	<i>pitārāvahi</i>	<i>pitārāmahi</i>
	पितरं or	पितरतम्	पितरत or	पितरस्	पितरेथाम्	पितरध्वम्
	<i>pitāra</i>	<i>pitaratam</i>	<i>pitārata</i>	<i>pitārāṣa</i>	<i>pitārethām</i>	<i>pitāradhvam</i>
	पितरंतात्		पितरंतात्			
	<i>pitārātāt</i>		<i>pitārātāt</i>			
	पितरंतु or	पितरंताम्	पितरन्तु	पितरंताम्	पितरंताम्	पितरन्ताम्
	<i>pitārātu</i>	<i>pitārātām</i>	<i>pitārantu</i>	<i>pitārātām</i>	<i>pitārātām</i>	<i>pitārāntām</i>
	पितरंतात्					
	<i>pitārātāt</i>					

## POTENTIAL.

	पितरेयम्	पितरेय	पितरेम	पितरेय	पितरेवहि	पितरेमहि
	<i>pitāreyam</i>	<i>pitāreya</i>	<i>pitārema</i>	<i>pitāreya</i>	<i>pitārevahi</i>	<i>pitāremahi</i>
	पितरेस्	पितरेतम्	पितरेत	पितरेथास्	पितरेथाथाम्	पितरेध्वम्
	<i>pitāreḥ</i>	<i>pitāretam</i>	<i>pitāreta</i>	<i>pitārethās</i>	<i>pitārethām</i>	<i>pitāredhvam</i>
	पितरेत्	पितरेताम्	पितरेयुस्	पितरेत्	पितरेयाताम्	पितरेरम्
	<i>pitāret</i>	<i>pitāretām</i>	<i>pitāreyas</i>	<i>pitāreta</i>	<i>pitāreyātām</i>	<i>pitāreṣam</i>

*Observation.* The intelligent reader will not fail to notice that the six last Paradigms differ almost in the accent only from the first.

### § 81. ALPHABETICAL LIST OF ANOMALOUS BASES.

इच्छ I. 6 . . . . .	from the verb इष् 'to wish.'
चच्छ I. 1 (? in the Veda I. 6) . . . . .	च 'to go.'
चृतीय I. 1 . . . . .	चृत् 'to blame.'
कामध I. 10 . . . . .	कम् 'to love.'
छत् I. 6 . . . . .	छत् 'to cut.'
क्राम I. 1 } . . . . .	क्रम् 'to go.'
क्राम्य I. 4 } . . . . .	
क्राम I. 1 } . . . . .	क्रम 'to be sad.'
क्राम्य I. 4 } . . . . .	
धाम्य I. 4 . . . . .	धम् 'to endure.'
खिन्द I. 6 . . . . .	खिद् 'to be distressed.'
गच्छ I. 1 . . . . .	गम् 'to go.'
गिल (also regularly गिर) I. 6 . . . . .	गृ 'to swallow.'
गृह I. 1 . . . . .	गृह 'to hide.'
गोपाय I. 1 . . . . .	गुप् 'to protect.'
(आ) चाम I. 1 . . . . .	चम् 'to drink' (but only when preceded by the preposition आ á).
छ I. 4 . . . . .	छो 'to cut.'
जक्ष I. 1 . . . . .	जम् 'to gape.'
जाय I. 4 . . . . .	जन् 'to be born.'
जिघ्र I. 1 (Vedic) . . . . .	हृन् 'to kill.'
जिघ्र I. 1 . . . . .	घ्रा 'to smell.'
ताम्य I. 4 . . . . .	तम् 'to be distressed.'
तिष्ठ I. 1 . . . . .	स्था 'to stand.'
तृह I. 6 . . . . .	तृह् 'to hurt.'
दश् I. 1 . . . . .	दम् 'to bite.'
दाम्य I. 4 . . . . .	दम् 'to tame.'
ध I. 4 . . . . .	दो 'to tie.'

धम I. 1 . . . . .	from the verb ध्या 'to blow.'
धाव I. 1 optionally . . . . .	सृ 'to go.
धूपाय I. 1 . . . . .	धूप 'to fumigate.'
पणाय I. 1 . . . . .	पण } 'to praise.'
पनाय I. 1 . . . . .	पन }
पश्य I. 1 . . . . .	दृश् 'to see.'
पिश I. 6 . . . . .	पिश् 'to form.'
पिव } I. 1 . . . . .	पा 'to drink.'
पिव }	
पृच्छ I. 6 . . . . .	प्रच्छ 'to ask.'
भुञ्ज I. 6 . . . . .	भञ्ज 'to fry.'
भ्रंश I. 4 . . . . .	भ्रंश } 'to fall.'
भ्रंश I. 4 . . . . .	भ्रंस }
भ्राम्य (also regularly भ्रम्य) I. 4 . . . . .	भ्रम् 'to whirl.'
मन I. 1 . . . . .	व्मा 'to think.'
माद्य I. 4 . . . . .	मद् 'to be glad.'
मेद्य I. 4 . . . . .	मिद् 'to be unctuous.'
मार्ज I. 1 . . . . .	मृज् 'to clean.'
यच्छ I. 1 . . . . .	{ यम् 'to lift up,' and दा 'to give.'
रज I. 1 } . . . . .	रज् 'to colour.'
रज्य I. 4 }	
लिम्प I. 6 . . . . .	लिप् 'to anoint.'
लुम्प I. 6 . . . . .	लुप् 'to cut.'
विच I. 6 . . . . .	व्यच् 'to deceive.'
विच्छाय I. 1 . . . . .	विच्छ 'to go.'
विध्य I. 6 . . . . .	व्यध् 'to hurt.'
विन्द I. 6 . . . . .	विद् 'to find.'
शाम्य I. 4 . . . . .	शम् 'to be tranquil.'
श I. 4 . . . . .	शो 'to sharpen.'
शीय I. 1 } . . . . .	शद् 'to fall.'
शीय I. 6 }	
श्राम्य I. 4 . . . . .	श्रम् 'to be weary.'

घृष I. 7 . . . . .	from the verb घृष् 'to spit.'
सज्ज I. 1 . . . . .	" " सज्ज 'to adhere.'
सिच I. 6 . . . . .	" " " सिच 'to sprinkle.'
सीद् I. 1 } . . . . .	" " " सीद् 'to sit.'
सीद् I. 6 } . . . . .	" " " सीद् 'to sit.'
ख I. 4 . . . . .	" " " ख 'to destroy.'
स्वज्ज I. 1 . . . . .	" " " स्वज्ज 'to embrace.'

SECOND CONJUGATION. • •

• § 82. It is a characteristic peculiarity of the second conjugation, that the accent (acute) in most inflexions falls on the first syllable of the termination, and in the Potential of the *Âtmanepada* on the second, e.g. द्विष् *dvish*, II. 2, 'to hate,' with the termination of the 1<sup>st</sup> pl. pres. *Parasmaip.* (cf. § 73) द्विष्मस *dvish-más*, with that of the 1<sup>st</sup> pl. pres. *Âtmanep.* द्विष्महे *dvish-máhe*, 1<sup>st</sup> sing. poten. *Âtm.* द्विषीय *dvish-íyá*.

There are, however, the following exceptions:—

1. The verbs which are conjugated in the *Âtmanepada* only never have the accent on the termination, e.g. शी *śí*, II. 2, *Âtm.* 'to lie down,' in the 1<sup>st</sup> pl. pres. शीमहे *śí-máhe*.

2. In the augmented forms, according to § 74, the accent falls on the augment, e.g. 1<sup>st</sup> pl. imperf. Par. from द्विष् *dvish*, II. 2, अद्विष्म *á-dvish-ma*.

3. In the present and imperfect singular of the *Parasmaipada*, in the first persons singular, dual, and plural of the imperative *Parasmaipada* and *Âtmanepada*, and in the third person singular of the imperative of the *Parasmaipada*, formed by the termination तु *tu* (in the Veda optionally also in the second person singular and plural *Parasmaipada*, if not formed by तात् *tát*) the accent generally falls (except the third conjugational class and the frequentatives of the first form, cf. § 83, II. A. 2) on the syllable which precedes the termination and causes its vowel to be strengthened, e.g. द्विष् *dvish*, II. 2, in the 1<sup>st</sup> singular present

becomes, by changing *इ i* to the diphthong *ए e*, *दृश्मि drish-mi*, in the 1<sup>st</sup> sing. imperfect, when without augment, *दृशम् drish-am*, but when with augment; according to 2, *अदृशम् a-drish-am*. We shall call these forms strong forms.

§ 83. This conjugation comprises:—

I. The second, third, fifth, seventh, eighth, and ninth conjugational classes of the primitive verbs.

II. The frequentatives of the first form.

A. I. In the second class the terminations of the first four verbal forms are attached immediately to the crude form of the verb. Thus the root *द्रिष् drish* is also the special base for the present, imperfect, imperative and potential. In the strong forms (cf. § 82, 3), a final radical *इ i* or *ई i* before an affix beginning with a consonant is changed to *ए e*, before an affix beginning with a vowel to *अय ay*,<sup>1</sup> e.g. *गो गी*, 'to go,' in 1<sup>st</sup> sing. pres. Par. *वेमि ve-mi*, in 1<sup>st</sup> sing. imperative Par. *वयानि vay-āni* (cf. § 75); a final *उ u* before consonants becomes *औ au*,<sup>2</sup> before vowels *अव av*,<sup>1</sup> e.g. *यु यु*, 'to join,' *योमि ya-mi*, *यवानि yav-āni*; a final *छ ri* becomes *अर ar*,<sup>1</sup> e.g. *जागृ जागृ*, 'to wake,' *जागमि jagar-mi*, *जागराणि jagar-āni* (with *ख n* instead of *न् n*, agreeably to § 16). *इ i*, *उ u*, and *छ ri*, when followed by a single radical consonant only, are changed to *ए e*, *ओ o*, and *अर ar*,<sup>1</sup> e.g. *द्रिष् drish*, 1<sup>st</sup> sing. pres. Par. *दृश्मि drish-mi*, 1<sup>st</sup> sing. imperat. Par. *दृशाणि drish-āni*.

Observ. The verbs with final *अर्ह*, which belong to this class, are irregular (cf. § 108).

2. The third class forms its special base for the present, imperfect, imperative, and potential, by reduplicating the verb, according to the general rules given in § 42-46, e.g. *दा दा*, 'to give,' *ददा dadā*. A radical *छ ri* or *अर ri*, however, is repre-

<sup>1</sup> Guna, p. 34, n

<sup>2</sup> Priddhi, p. 38, n.



sented in the reduplicated syllable by *इ i*, e.g. भृ *bhṛi*, 'to bear,' makes बिभृ *bi-bhṛi*; पू *prī*, 'to fill,' पिपू *pi-prī*.

In the strong forms (§ 82, 3) the verbs of this class as well as the frequentatives of the first form (§ 41) change final *इ i* and *ई i* before consonants to ए *e*, before vowels to अय *ay*,<sup>1</sup> e.g. भी *bhī*, 'to fear,' special base बिभी *bibhī*, in the 1<sup>st</sup> sing. pres. Par. बिभेमि *bibhe-mi*, in the 1<sup>st</sup> sing. imperative Par. बिभयानि *bibhay-āni*; final उ *u* and ऊ *ū* before consonants become ओ *o*, before vowels अय *ay*,<sup>1</sup> e.g. बोभू *lobhū*, frequentative of भू *bhū*, 'to become,' 1<sup>st</sup> sing. pres. Par. बोभोमि *lobho-mi*, 1<sup>st</sup> sing. imperative Par. बोभवानि *lobhav-āni*; final च *ṛi* and छ *ṛī* become अर *ar*,<sup>1</sup> e.g. भृ *bhṛi*, special base बिभृ *bibhṛi*, 1<sup>st</sup> sing. pres. Par. बिभर्मि *bibhar-mi*, 1<sup>st</sup> sing. imperative Par. बिभराणि *bibhar-āni* (cf. § 16). *इ i*, उ *u*, and च *ṛi*, when followed by a single radical consonant, are changed to ए *e*, ओ *o*, and अर *ar*,<sup>1</sup> when the termination begins with a consonant, e.g. बेभिद् *bebhid*, frequentative of भिद् *bhid*, 'to split,' in the 1<sup>st</sup> sing. pres. Par. बेभिन्मि *bebhed-mi*; but when the termination begins with a vowel, or a vowel is inserted before it, they are left unchanged, e.g. 1<sup>st</sup> sing. imperative Par. बेभिदानि *bebhid-āni*, 1<sup>st</sup> sing. pres. Par. with inserted ई *ī* (cf. § 84, 5) बेभिदीमि *bebhid-ī-mi*.

In the forms which do not belong to the strong ones, that is to say, in all others except those which are enumerated § 82, 3:—

(a) A final radical आ *á*, when followed by a termination beginning with a consonant, is changed to ई *ī*, e.g. हा *há*, 'to leave,' special base जहा *jahá*, becomes in the 1<sup>st</sup> plur. pres. Par. जहीमस् *jahl-más*; when followed by a termination beginning with a vowel, the आ *á* is rejected, e.g. जहा *jahá* with the termination अति *ati* (3<sup>d</sup> plur. pres. Par. § 84, 2) becomes जहति *jah-ati*.

(b) Some verbs, enumerated in my 'Vollständiges Grammatik,' § 154, 2, 2, ending in a compound consonant, the first member

of which is a nasal, drop the nasal, e.g. चोकुञ्च *chokuñch*, frequentative of कुञ्च *kunñch*, 'to contract,' becomes in the 3<sup>d</sup> dual pres. Par. चोकुञ्जस *chokuñj-tás* (with the termination तस् *tas*, § 73, before which च *ch* is changed to क् *k* conformably to § 98, 1), in the 3<sup>d</sup> plur. pres. Par. चोकुञ्चति *chokuñch-ñti*.

In the strong forms and in all those forms the terminations of which begin with a vowel, the accent (acute) generally falls on the reduplicated syllable, e.g. ददा *dá*, 'to give,' special base ददा *dadá*, 1<sup>st</sup> sing. pres. Par. ददामि *dádā-mi*; भृ *bhri*, special base बिभ्र *bibhri*, 3<sup>d</sup> plur. pres. Par. बिभ्रति *bibhri-ñti*.

3. The fifth class forms its special base by adding नु *nu* to the verb, e.g. चि *chi*, 'to arrange,' special base चिनु *chi-nu*. In many cases नु *nu* becomes नु *nu*, according to § 16.

In the strong forms the final उ *u* is changed, before a consonant to ओ *o* (guna), चिनोमि *chi-no-mi*, before a vowel to अव् *av*, चिनवानि *chi-nav-āni*.

In the other forms the final उ *u* before vowels becomes व् *v*, and, if preceded by more than one consonant उव् *uv*, e.g. चिनु + अन्ति *chinu + anti* (3<sup>d</sup> plur. pres. Par.) becomes चिन्वन्ति *chinu-anti*; आप् *āpu*, special base of the verb आप् *āp*, 'to obtain,' with अन्ति *anti*, makes आपुवन्ति *āpuv-anti*.

\*4. The verbs of the seventh class form their special bases by inserting न् *na* before the final radical in the strong forms, and न् *u* in all the others. In many cases न् *na* becomes न् *na*, according to § 16. न् *u* before sibilants and ह् *h* is changed to Anusvāra ँ, before gutturals to इ *i*, before palatals to ए *e*, before linguals to ऋ *ṛ*, before labials to म् *m*. In the strong forms the acute falls on न् *na* (ए *na*). For instance the special base of शिप् *śish*, 'to leave,' is in the strong forms शित् *śinash*, in others शिप् *śiñsh*, e.g. शिन्मि *śindsh-mi*, 1<sup>st</sup> sing. pres. Par., शिप्स *śiñsh-más*, 1<sup>st</sup> plur.; युज् *yuj*, 'to join,' makes in the strong forms युज् *yunaj*, in others युज् *yuhj*, e.g. युज्मि *yunaj-mi*, युज्मस *yuhj-más*,

in the 2<sup>d</sup> plur. pres. Par. युङ्क्थ *yuk-thá* (क् *k* instead of ज् *j* according to § 98, 1).

*Observ.* Verbs ending in a compound consonant the first element of which is a nasal, reject the latter in the strong forms, e.g. भञ्ज *bhañj*, 'to break,' भुञ्जिं *bhañj-mi*; in all the other forms they have of course only one nasal; e.g. भुञ्जमस् *bhañj-más*.

5. The eighth class forms its special base by adding उ *u* to the verb, which, as in the fifth, in the strong forms before consonants is changed to ओ *o*, before vowels to अ *av* (guna), e.g. तन् *tan*, 'to stretch,' special base तनु *tan-u*, in the 1<sup>st</sup> sing. pres. Par. तनोमि *tanó-mi*, in the 1<sup>st</sup> sing. imperative Par. तनवन्ति *tanáv-ánti*. In the other forms the final उ *u* is changed before vowels to व *v*, e.g. तनु+अन्ति *tanu+anti* becomes तन्वन्ति *tanv-ánti*.

*Observ.* Verbs ending in single consonants optionally change a preceding इ *i* to ए *e*, उ *u* to ओ *o*, ऋ *ri* to अ *ar* (guna), e.g. गच्छ *gacch*, 'to go,' special base गच्छु *gacchu*, or अर्गु *argu*.

6. The verbs of the ninth class form their special bases by subjoining ना *ná* or णा *ná* (according to § 16, and when preceded by इ *i*, as मृद् *mṛid*, 'to pardon,' मृद्ना *mṛid-ná*) in the strong forms, नी *ní* (or णी *ní*) in the other, when the termination begins with a consonant, and न *n* or ण *n*, when it begins with a vowel, e.g. यु *yu*, 'to join,' 1<sup>st</sup> sing. pres. Par. युनामि *yu-ná-mi*, 1<sup>st</sup> plur. pres. Par. युनीमस् *yu-ní-más*, 3<sup>d</sup> plur. pres. Par. युनन्ति *yu-n-ánti*.

*Observ.* 1. A penultimate nasal of the root is rejected, e.g. मन्थ *manth*, 'to churn,' special bases मथ्ना *math-ná*, मथ्नी *math-ní*, and मथ् *math-n*. A final long vowel is made short, except in क्री *kṛí*, 'to buy,' प्री *prí*, 'to love,' श्री *śrí*, 'to cook,' कू *knú*, 'to sound,' दू *drú*, 'to hurt,' e.g. पू *pú*, 'to purify,' makes पुना *pu-ná*, पुनी *pu-ní*, पुन *pu-n*; but क्री *kṛí*, क्रीया *kṛí-ná* (§ 16), क्रीणी *kṛí-ní*, क्रीण *kṛí-n*.

*Observ.* 2. In the Vedas the verbs belonging to this class often take the affix आय *áyá*, instead of ना *ná*, नी *ní*, न *n*, and follow

the first conjugation, e.g. मन्थ् *manth* (cf. Observ. 1), \*मथाय *math-áyá*.

B. Nearly all the changes to which the frequentatives of the first form are subjected before the conjugational terminations, have been described in § 83 II. A. 2. We may add now that in the forms which do not belong to the strong forms, the frequentatives, ending in nasals, lengthen a preceding short vowel, if the termination begins with त् *t*, थ् *th*, or ह् *h*, e.g. शंश्म *śamśam*, frequentative of श्म *śam*, 'to be tranquil,' with तस् *tas*, the termination of the 3<sup>d</sup> dual pres. Par., makes शंशान्तस् *śamśāntas*, (cf. § 95, 3). Some reject their final nasal (cf. my 'Kurze Sanskrit Grammatik,' § 206, 2, c, β).

§ 84. In the second conjugation the temporal augment has the same form and is prefixed according to the same rules as in the first (§ 74, I). The inflectional terminations differ from those given above (§§ 73-76) in the following particulars:—

1. In the third person plural of the present, 'imperfect, and imperative *Ātma*epada, the न् *n* of the termination is dropped, e.g. द्विषते *dvish-áte*, अद्विषत *á-dvish-ata*, द्विषताम् *dvish-átim*.

2. In the third class and in the frequentatives:—

(a) The third person plural of the present and imperative *Parasmaipada* rejects the न् *n* of the termination, e.g. बेभिदति *bibhid-ati*, बेभिदतु *bibhid-atu*, from the frequentative of the verb भिद् *bhid*.

(b) The third person plural of the imperfect *Parasmaipada* substitutes उस् *us* for अन् *an*, before which a final radical इ *i* or ई *ī* is changed to अय् *ay*; उ *u* or ऊ *ū* to अव् *av*; अ *a* or इ *i* to अर् *ar* (guna), e.g. अविभरस् *á-bibhar-us* from भृ *bhṛi*, II. 3.

Observ. The verbs of the second conjugational class, which end in आ *á*, optionally take उस् *us*, instead of अन् *an*, in the third person plural of the imperfect *Parasmaipada*, e.g. या *yá*, 'to go,' may form with अन् *an*, अयान् *á-yán*, or with उस् *us*, अयुस् *á-yus* (cf. § 88).

3. In the second person singular of the imperative Parasmaipada, the verbs of the second, third, and seventh classes, and the frequentatives, if ending in any consonant except a nasal, *रु* *r*, or *ल्* *l*, attach to the special base the termination *धि* *dhi*, as *अद्* *ad*, II. 2, 'to eat,' *अद्धि* *ad-dhi*; *युज्* *yuj*, II. 7, 'to join,' *युज्धि* *yuig-dhi* (with *ग्* *g* instead of *ज्* *j*, according to § 92, 1).

The verbs of the second and third classes and the frequentatives ending in vowels or nasals, *रु* *r*, or *ल्* *l*, the verbs of the fifth class ending in consonants, and the verbs of the ninth class ending in vowels, attach *हि* *hi* to the special base, e.g. *या* *yá*, II. 2, 'to go,' *याहि* *yá-hi*; *आप्* *áp*, II. 5, 'to obtain,' *आप्तिहि* *ápu-hi*; *यु* *yu*, II. 9, 'to join,' *युनीहि* *yuni-hi*.

The verbs of the eighth class and those of the fifth, the crude forms of which end in vowels, reject the termination, e.g. *तन्* *tan*, II. 8, 'to stretch;' *चि* *chi*, II. 5, 'to arrange;' special base and 2<sup>d</sup> sing. imperative Parasm. *तनु* *tanú*, *चिनु* *chinú*.

The verbs of the ninth class, ending in consonants, attach no termination in the 2<sup>d</sup> pers. sing. imperat. Parasm. and substitute *आन* *áná* (where § 16 applies, *आण* *áṇá*), for the characteristic of their class, e.g. *मन्थ्* *manth*, 'to churn,' *मथान* *math-áná* (the penultimate nasal of the verb is dropped according to § 83, II. A. 6, Observ. 1).

4. The potential Parasmaipada takes the original terminations given in § 76, *याम्* *yám*, *यास्* *yás*, *यात्* *yát*, etc.

5. In the first frequentative the vowel *ई* *i* is optionally inserted before the terminations of the singular present, of the second and third persons singular of the imperfect, and of the third person singular of the imperative Parasmaipada in *तु* *tu*, e.g. *बेभिद्* *bebhid* makes in the 1<sup>st</sup> sing. pres. either *बेभिद्मि* *bébbhed-mi*, or *बेभिदीमि* *bébbhid-í-mi* (cf. § 83, II. A. 2), *बोभू* *bobhú*, frequentative from *बू* *bhú*, 'to become,' *बोभूमि* *bóbbho-mi*, or *बोभवीमि* *bóbbhav-í-mi*.

6. In the Vedas the *त्* *t* of the third person of the singular and plural Átmanepada is often dropped, e.g. *ईषि* *íṣ-* instead of *ईषत्* *íṣat*.

īṣ + te, which would become ईष्टे *īsh-te* (§ 98, 2, cf. my 'Vollständige Grammatik,' § 813, IV.).

7. The च *u* of the characteristics of the fifth and eighth classes, when preceded by a single consonant, may be rejected before the terminations beginning with व *v* or म *m*, e.g. the special base of तन् *tan*, II. 8, तन् + वस् *tanu + vas*, makes तन्वस् *tanuvás*, or तन्वस् *tanvás*; the special base of चि *chi*, II. 5, चिन् + मस् *chīnu + mas*, makes चिन्मस् *chinumás* or चिन्मस् *chinmás*.

8. An initial स् *s* of the termination is changed to ष *sh* agreeably to the rules given in § 17, e.g. बिभृ + स्व *bibhṛi + svu* becomes बिभृष्व *bibhṛishva*, 2<sup>d</sup> sing. imperative Átm. of भृ *bhṛi*, II. 3.

§ 85. The rules given in §§ 82-84, will enable the student to conjugate the verbs of the fifth, eighth, and ninth classes. We therefore proceed to give the paradigms:—

PARADIGMS OF THE FIFTH CONJUGATIONAL CLASS; चि *chi*, 'to arrange,' and आप् *āp*, 'to obtain.'

## PRESENT.

Parasmaipada.			Ātmanepada.		
चिनोमि	चिनुवस्	चिनुमस्	चिन्वे	चिनुवहे	चिनुमहे
<i>chīnómi</i>	<i>chīnuvās</i>	<i>chīnumás</i>	<i>chīné</i>	<i>chīnurdhe</i>	<i>chīnumdhe</i>
	or चिन्वस्	or चिन्मस्		or चिन्वहे	or चिन्महे
	<i>chīnvās</i>	<i>chīnmás</i>		<i>chīnvāhe</i>	<i>chīnmāhe</i>
चिनोयि	चिनुथस्	चिनुथ	चिनुषे	चिन्वाथे	चिनुध्वे
<i>chīnoyī</i>	<i>chīnuthās</i>	<i>chīnuthá</i>	<i>chīnuṣhe</i>	<i>chīnvāthe</i>	<i>chīnuḥve</i>
चिनोति	चिनुतस्	चिन्वन्ति	चिनुते	चिन्वाते	चिन्वते
<i>chīnoti</i>	<i>chīnutás</i>	<i>chīnvānti</i>	<i>chīnuté</i>	<i>chīnvāte</i>	<i>chīnvāte</i>

## IMPERFECT.

अचिनवम्	अचिनुव	अचिनुम	अचिन्वि	अचिनुवहि	अचिनुमहि
<i>achinavam</i>	<i>achinuvā</i>	<i>achinuma</i>	<i>achinvī</i>	<i>achinuvāhi</i>	<i>achinumāhi</i>
	or अचिन्व	or अचिन्म		or अचिन्वहि	or अचिन्महि
	<i>achinvā</i>	<i>achinma</i>		<i>achinvāhi</i>	<i>achinmāhi</i>
अचिनोस	अचिनुतम्	अचिनुत	अचिनुयांस	अचिन्वायाम्	अचिनुध्वम्
<i>achinos</i>	<i>achinutam</i>	<i>achinuta</i>	<i>achinuthāns</i>	<i>achinvāthām</i>	<i>achinudhvām</i>
अचिनोत	अचिनुताम्	अचिन्वन्	अचिनुत	अचिन्वाताम्	अचिन्वत
<i>achinot</i>	<i>achinutām</i>	<i>achinvān</i>	<i>achinuta</i>	<i>achinvātām</i>	<i>achinvata</i>

## IMPERATIVE.

## Parasmaipada.

## Ātmanepada.

चिन्वायानि	चिन्वाव	चिन्वाम	चिन्वे	चिन्वावहि	चिन्वामहि
<i>chindāni</i>	<i>chindāva</i>	<i>chindāma</i>	<i>chindē</i>	<i>chindāvahi</i>	<i>chindāmahī</i>
चिनु	चिनुतम्	चिनुत	चिनुष्व	चिन्वायाम	चिनुष्वम्
<i>chinu</i>	<i>chinutam</i>	<i>chinuta</i>	<i>chinuṣṭh</i>	<i>chinvāyam</i>	<i>chinuṣṭham</i>
or चिनुतात्		or चिनुतात्			
<i>chinutā</i>		<i>chinutā</i>			
चिनुते	चिनुताम्	चिन्वन्तु	चिनुताम्	चिन्वाताम्	चिन्वताम्
<i>chinute</i>	<i>chinutam</i>	<i>chinvantu</i>	<i>chinutam</i>	<i>chinvātām</i>	<i>chinvātām</i>
or चिनुतात्					
<i>chinutā</i>					

## POTENTIAL.

चिनुयाम	चिनुयाव	चिनुयाम	चिन्वीय	चिन्वीवहि	चिन्वीमहि
<i>chinuyām</i>	<i>chinuyāva</i>	<i>chinuyāma</i>	<i>chinvīya</i>	<i>chinvīvahi</i>	<i>chinvīmahi</i>
चिनुयास्	चिनुयातेम्	चिनुयाते	चिन्वीयास्	चिन्वीयायाम	चिन्वीध्वम्
<i>chinuyās</i>	<i>chinuyāte</i>	<i>chinuyāte</i>	<i>chinvīyās</i>	<i>chinvīyāyam</i>	<i>chinvīdhvam</i>
चिनुयात्	चिनुयाताम्	चिनुयुस्	चिन्वीत	चिन्वीयाताम्	चिन्वीरन्
<i>chinuyāt</i>	<i>chinuyātām</i>	<i>chinuyus</i>	<i>chinvīta</i>	<i>chinvīyātām</i>	<i>chinvīran</i>

सु *su*, 'to distil,' 1 sing. pres. Par. सुनीमि *sunōmi*, Ātm. सुन्वे *sunvē*.

I shall give only those forms of the second paradigm, which differ from the preceding.

Present dual 1. Parasm. only आमुवस् *āpnuvās* (§ 84, 7), plur. 1. आमुमस् *āpnumās*, 3. आमुवन्ति *āpnuvānti* (§ 83, 3). Ātman. sing. 1. आमुवे *āpnuvē*, dual 1. आमुवहे *āpnuvāhe*, 2. आमुवाथे *āpnuvāthe*, 3. आमुवते *āpnuvāte*, plur. 1. आमुमहे *āpnumāhe*, 3. आमुवते *āpnuvāte*.

Imperfect dual 1. Parasm. आमुव *āpnuva*, plu. 1. आमुम *āpnuma*, 3. आमुवन् *āpnuvan*; Ātm. sing. 1. आमुवि *āpnuvi*, dual 1. आमुवहि *āpnuvahi*, 2. आमुवायाम *āpnuvāthām*, 3. आमुवाताम् *āpnuvātām*, plur. 1. आमुमहि *āpnumahi*, 3. आमुवत *āpnuvata*.

Imperative sing. 2. Parasm. आमुहि *āpnuhi*, plur. 3. आमुवन्तु *āpnuvāntu*; Ātman. dual 2. आमुवायाम *āpnuvāthām*, 3. आमुवाताम् *āpnuvātām*, plur. 3. आमुवताम् *āpnuvātām*.

Potential Âtmanep. sing. 1. आमुवीय *âpnuvîyâ*, 2. आमुवीयात् *âpnuvîthâs*, etc., according to § 83, 3.

शक् *śak*, 'to be able,' 1 sing. pres. Par. शक्नोमि *śaknômi*, Âtm. शक्नुवे *śaknuvé*.

PARADIGM OF THE EIGHTH CLASS: तन् *tan*, 'to stretch.'

The verb तन् *tan* follows so strictly the analogy of the first paradigm of the fifth class, that it will be sufficient to give the first two persons.

PRESENT.		IMPERFECT.	
Parasm.	Âtmanep.	Parasm.	Âtmanep.
Sing. 1. तनोमि <i>tanômi</i>	तन्वे <i>tanvé</i>	अतनवम् <i>âtanavam</i>	अतन्वि <i>âtanvi</i>
2. तनोयि <i>tanôshi</i>	तनुषे <i>tanushé</i>	अतनोस् <i>âtanos</i>	अतनुयात् <i>âtanethâs</i>
IMPERATIVE.		POTENTIAL.	
Sing. 1. तनवानि <i>tanavani</i>	तन्वि <i>tanvî</i>	तनुयाम् <i>tanuyâm</i>	तन्वीय <i>tanvîyât</i>
2. तनु तनुतात् <i>tanû, tanutât</i>	तनुष्व <i>tanushv</i>	तनुयास् <i>tanuyâs</i>	तन्वीयात् <i>tanvîthâs</i>

सन् *san*, 'to obtain,' 1 sing. pres. Par. सनोमि *sanômi*, Âtm. सन्वे *sanvé*.

PARADIGMS OF THE NINTH CLASS: यु *yu*, 'to join,' बन्ध् *bandh*, 'to bind.'

PRESENT.					
Parasmaipada.			Âtmanepada.		
युनामि <i>yunâmi</i>	युनीवस् <i>yunîvas</i>	युनीमस् <i>yunîmas</i>	युने <i>yuné</i>	युनीवहि <i>yunîvahi</i>	युनीमहि <i>yunîmahî</i>
युनासि <i>yunâsi</i>	युनीयस् <i>yunîyas</i>	युनीथ <i>yunîth</i>	युनीषे <i>yunîshé</i>	युनाथे <i>yunâthé</i>	युनीधि <i>yunîdhi</i>
युनाति <i>yunâti</i>	युनीतस् <i>yunîtas</i>	युनन्ति <i>yunanti</i>	युनीते <i>yunîte</i>	युनाते <i>yunâte</i>	युनते <i>yunâte</i>
IMPERFECT.					
अयुनाम् <i>ayunâm</i>	अयुनीव <i>ayunîva</i>	अयुनीम <i>ayunîma</i>	अयुनि <i>ayuni</i>	अयुनीवहि <i>ayunîvahi</i>	अयुनीमहि <i>ayunîmahî</i>
अयुनास् <i>ayunâs</i>	अयुनीतम् <i>ayunîtam</i>	अयुनीत <i>ayunîta</i>	अयुनीथात् <i>ayunîthâs</i>	अयुनाथाम् <i>ayunâthâm</i>	अयुनीध्वम् <i>ayunîdhvam</i>
अयुनात् <i>ayunât</i>	अयुनीताम् <i>ayunîtâm</i>	अयुनन् <i>ayunan</i>	अयुनीत <i>ayunîta</i>	अयुनाताम् <i>ayunâtâm</i>	अयुनत <i>ayunata</i>



Parasmaipada.		IMPERATIVE.		Ātmanepada.	
युनानि <i>yunāni</i>	युनाव <i>yunāv</i>	युनाह <i>yunāha</i>	युनी <i>yunī</i>	युनावहि <i>yunāvahi</i>	युनामहि <i>yunāmahi</i>
युनीहि <i>yunīhi</i>	युनीतम् <i>yunītam</i>	युनीत <i>yunīta</i>	युनीष्व <i>yunīṣṭh</i>	युनायाम् <i>yunāyām</i>	युनीध्वम् <i>yunīdhvam</i>
or युनीतात् <i>yunītāt</i>		or युनीतात् <i>yunītāt</i>			
युनात <i>yunāta</i>	युनीताम् <i>yunītām</i>	युनन्तु <i>yunantu</i>	युनीताम् <i>yunītām</i>	युनाताम् <i>yunātām</i>	युनताम् <i>yunatām</i>
or युनीतात् <i>yunītāt</i>					
POTENTIAL.					
युनीयाम् <i>yunīyām</i>	युनीयाव <i>yunīyāv</i>	युनीयाम् <i>yunīyām</i>	युनीय <i>yunīyd</i>	युनीवहि <i>yunīvdhi</i>	युनीमहि <i>yunīmahi</i>
युनीयास् <i>yunīyās</i>	युनीयातम् <i>yunīyātām</i>	युनीयात <i>yunīyāta</i>	युनीयास् <i>yunīyāṣṭh</i>	युनीयायाम् <i>yunīyāyām</i>	युनीध्वम् <i>yunīdhvam</i>
युनीयात् <i>yunīyāt</i>	युनीयाताम् <i>yunīyātām</i>	युनीयुस् <i>yunīyus</i>	युनीत <i>yunīta</i>	युनीयाताम् <i>yunīyātām</i>	युनीरन् <i>yunīran</i>

For other paradigms look to § 83, II. A. 6, Observ.

\* The second paradigm वन्ध् *bandh* differs from the foregoing only in the first form of the second person singular of the imperative Parasmaipada, e.g. pres. sing. 1. Par. वध्नामि *badhnāmi* (cf. § 83, 6, Obs. 1), 2. वध्नासि *badhnāsi*; Ātm. 1. वध्ने *badhne*, 2. वध्नीये *badhniṣṭhe*, imperfect Par. sing. 1. अबध्नाम *ābadhnām*, 2. अबध्नास् *ābadhnās*, Ātman. 1. अबध्नि *ābadhni*, imperative Par. sing. 1. वध्नामि *badhnāmi*, but 2. वधान *badhāna*, or वध्नीतात् *badhniṣṭāt*.

स्तम्ब *stambh*, 'to stop,' 1. sing. pres. Par. स्ताममि *stabhnāmi*, Ātm. स्तामि *stabhne*; 2 sing. imper. Par. स्तामन् *stabhāna*.

# § 86. ALPHABETICAL LIST OF THE ANOMALOUS BASES OF THE FIFTH, EIGHTH, AND NINTH CLASSES.

करो special base in the strong forms, for all the other forms कृ, except before terminations beginning with म्, ष्, or य्, where कृ,

of the verb कृ II. 8 'to make,' e.g. pres. sing. 1. करोमि 2. करोषि, 3. करोति, dual 1. कुर्वस्, 2. कुर्वथस्, 3. कुर्वतस्, plur. 1. कुर्मस् 2. कुवथ, 3. कुर्वन्ति, potential 1. कुर्याम, etc.

कृणु, कृणो . . . . .	special bases of the verb कृणु II. 8 'to do.'
चुम्ना, चुम्नी, चुम्न्, with-	
out changing न् to ण	
(§ 16) . . . . .	" " " " चुम् II. 9 'to shake.'
खीना, खीनी, खीन्, or	
खुना, खुनी, खुन् . . . . .	" " " " ख्व II. 9 (?) .
गृह्णा, गृह्णी, गृह्न् . . . . .	" " " " ग्रह् II. 9 'to take.'
जाना, जानी, जान् . . . . .	" " " " ज्ञा II. 9 'to know.'
जिना, जिनी, जिन् . . . . .	" " " " ज्या II. 9 'to grow old.'
तृप्नु, तृप्नो without chang-	
ing न् to ण (§ 16), but	
in the Veda regularly	
तृप्णु, तृप्णी . . . . .	" " " " तृप् II. 5 'to satisfy.'
दम्नु, दम्नो . . . . .	" " " " दम् II. 5 'to hurt.'
धिनु, धिनो . . . . .	" " " " धिन् II. 8 'to satisfy.'
शृणु, शृणो . . . . .	" " " " शृ II. 5 'to hear.'
स्तम्नु, स्तम्नो . . . . .	" " " " स्तम् II. 5
स्तुम्नु, स्तुम्नो . . . . .	" " " " स्तुम् II. 5
स्तान्नु, स्तान्नी . . . . .	" " " " स्तान् II. 5
सुम्नु, सुम्नो . . . . .	" " " " सुम् II. 5

PARADIGMS OF THE SECOND, THIRD AND SEVENTH CLASSES, AND  
OF THE FREQUENTATIVES OF THE FIRST FORM:

§ 87. As the special bases of these verbs end in all letters, except अ *a*, इ *i*, or उ *u*, ए *e*, ऐ *ai*, and ओ *o* (cf. § 93 Obs.), it will be necessary, before giving the paradigms, to lay down the rules for the numerous phonetic changes which they undergo in receiving the inflectional terminations.

§ 88. A final आ *ā* combines with an initial अ *a* or आ *ā* to. आ *ā*, e.g. अया + अम् *āyā + am* makes अयाम् *āyam* (sing. 1. imperfect Parasm. from या *yā* II. 2, 'to go'), and with इ *i*, or ई *ī*,

to ए *e*: Before उ *u*, ए *e*, or ऐ *ai* it is rejected, e.g. अयं + उस्  
*áyā + us* makes अयुस् *áyus* (cf. § 84, 2, Obs.) .

§ 89. Monosyllabic bases ending in इ *i* or ई *ī* change their final to इय *iy* before the terminations beginning with vowels, e.g. गी *gī*, II. 2, 'to go,' + अन्ति *anti* makes गियन्ति *giy-anti*. This rule applies also to those reduplicated bases, in which the इ *i* or ई *ī* is preceded by a compound consonant: thus the special base of ह्री *hrī*, II. 3, 'to be ashamed,' जिह्री *jihri* + अन्ति *ati* makes जिह्रियन्ति *jihriy-ati*, 3 plur. pres. Par. In all other reduplicated bases the final इ *i* or ई *ī* is changed to य *y*. Thus the special base of भी *bhī*, II. 3, 'to fear,' बिभी + अन्ति *bibhī + ati* makes बिभ्रियन्ति *bibhriy-ati*.

§ 90. Final उ *u* and ऊ *ū* before vowels are changed to उय *uv*, e.g. नु *nu*, II. 2, 'to praise,' + अन्ति *anti*, नुवन्ति *nur-ānti*, 3<sup>d</sup> plur. pres. Par.

§ 91. A final ऋ *ṛi* before vowels becomes र *r*, e.g. बिभ्रृ *bibhṛi* (special base of भृ *bhṛi*, II. 3, 'to bear') + अन्ति *ati*, बिभ्रन्ति *bibhṛ-ati*.

§ 92. A final ॠ *ṛi* before vowels becomes इर *ir*, or, if preceded by labials or व *v*, उर *ur*, e.g. तातृ *tātṛi*, first frequentative from तृ *ṛi*, 'to cross,' + अन्ति *ati* becomes तातिरन्ति *tātir-ati*, पिपृ *pīṛi*, special base of पू *pū*, II. 3, 'to fill,' + अन्ति *ati*, would become पिपूरन्ति *pīpur-ati*.

§ 93. ऐ *ai* and औ *au*, produced by the combination of the temporal augment with a uniliteral base (§ 74, 1), are changed before vowels to आय *āy* and आव *āv*, e.g. ऐ *ai* (from the verb इ *i*, II. 2, 'to go') + अम् *am* becomes आयम् *āy-am*.

Observ. In common Sanskrit, verbs ending in radical ए *e*, ऐ *ai*, or औ *o* do not belong to the second conjugation. In the Vedas and in the Epic poetry, however, they sometimes do. In this case their finals are changed to आ *ā* and follow § 88.

§ 94. Radical इ *i* and उ *u* before a consonantal group beginning with र *r* are lengthened, e.g. चरु *chahur*, frequentative of चृ *char* (§ 51) + मस् *mas* = चरुमस् *chahchūr-māt*.

§ 95. 1. A final ऋ *ṛi* before consonants becomes इर *ir* or, if

preceded by labials or व *v*, ऊ *ū*, e.g. तातृ *tātṛ*, frequentative of तृ *trī*, + मस् *mas*, तातीर्मस् *tātīr-mās*; पिपृ *pipṛ*, special base of पू *pṛ*, II. 3, would become पिपूर्मस् *pipūr-mās*.

2. Final य *y* and व *v* are rejected before any consonant, except य *y*, e.g. तोतुर्व *toturv*, frequentative from तुर्व *turv*, 'to overcome,' + मस् *mas*, तोतुर्मस् *totūr-mās* (cf. § 94).

3. A final म *m* is changed to न *n* before any consonant, except य *y*, स *s*, or ह *h*, e.g. जंगम *jaṅgam* (frequentative of गम् *gam*, 'to go') + मस् *mas* becomes जंगन्मस् *jaṅgan-mās*.

§ 96. Before terminations beginning with स *s*, त *t*, थ *th*, or ध *dh*:—

1. Final aspirated consonants reject the aspiration, e.g. मामथ *māmath*, first frequentative of मथ *math*, 'to churn,' + सि *ṣi* becomes मामत्सि *māmat-si*, लोलुभ् *lolubh*, frequentative of लुभ् *lubh*, 'to desire,' + धि *dhi* लोलुब्धि *lokub-dhi*.

2. Before ध *dh* the surds क *k* and ख *kh* are changed to ग *g*, ट *ṭ* and ठ *ṭh* to ड *ḍ* (cf. § 101), त *t* and थ *th* to द *d*, प *p* and फ *ph* to ब *b*; स *s* may either become द *d* or be rejected, e.g. चिकित् *chikit* (special base of कित् *kit*, II. 3, 'to perceive') + धि *dhi* makes चिकिद्धि *chikid-dhi*; आस् *ās*, II. 2, 'to sit,' + ध्वम् *dhvam* either आद्धम् *ād-dhram* or आध्वम् *ā-dhram*.

3. Before स *s*, त *t*, and थ *th* the sonants ग *g* and घ *gh* are changed to क *k*, ड *ḍ* and ढ *ḍh* to ट *ṭ* (cf. § 101), द *d* and ध *dh* to त *t*, ब *b* and भ *bh* to प *p*, e.g. अद् *ad*, II. 2, 'to eat,' + सि *ṣi* makes अत्सि *āt-si*. But when the verb ends in घ *gh*, ध *dh*, भ *bh*, and the affix begins with त *t* or थ *th*, the former (according to 1) are changed to the corresponding unaspirated sonants, and the latter to ध *dh*, e.g. लोलुभ् *lolubh* (frequentative of लुभ् *lubh*, 'to desire') + त्स *ts* or + तत् *tas* makes लोलुब्धत् *lokub-dhāt*.

4. When a final aspirated sonant, agreeably to 1-3, rejects its aspiration before स *s* or ध *dh*, and the syllable containing the final aspirate begins with ग *g*, ड *ḍ*, ढ *ḍh*, or ब *b*, the latter are changed to the corresponding aspirated घ *gh*, ढ *ḍh*, ध *dh*, and

भ् *bh*, e.g. बोबोध् *bobodh* (strong form, § 83, II. A. 2, of बोबुध् *bobudh*, frequentative of बुध् *budh*) + सि *si* makes बोभीत्ति *bó-bhot-si*.

§ 97. Before a termination beginning with स *s* :—

1. Final क् *ksh*, च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ण् *ṅ*, श् *sh*, and ह् *h* are changed to क् *k*, and the following स *s*, agreeably to § 17, becomes श् *sh*, e.g. चक् *chaksh*, II. 2, 'to see,' + से *se* becomes चक्षे *chákshe*; वक् *vach*, II. 2, 'to speak,' + सि *si* वक्षि *vák-shi*. When the syllable, ending in ह् *h*, begins with ग् *g*, द् *d*, or ब् *b*, these letters become aspirated, e.g. दोह् *doh* (strong form, § 83, II. A. 1, of दुह् *duh*, II. 2, 'to milk') + सि *si* makes धोक्षि *dhók-shi*.

2. Final न् *n* and म् *m* become Anusvára ँ, or Anunásika ँ, e.g. हन् *han*, II. 2, 'to kill,' + सि *si* makes हंसि *háñ-si*, or हँसि *há-si*.

§ 98. Before terminations beginning with त् *t* or थ् *th* :—

1. Final च् *ch*, ज् *j*, and झ् *jh* are changed to क् *k*, e.g. वक् *vach* + ति *ti* = वक्ति *vák-ti*, युज् *yuñj*, special base of युज् *yuj*, II. 7, + य् *th*, युङ्कथ् *yuñk-thá*.

2. Final क् *ksh*, छ् *chh*, and ण् *ṅ* become श् *sh*, after which त् *t* and थ् *th* are changed to द् *d* and द् *dh*, e.g. चक् *chaksh* + ते *te*, चष्टे *chásh-te*; पापक् *páprachh*, frequentative of प्रक् *prachh*, 'to ask,' + य् *th*, पापय *páprash-thá*.

3. A final ह् *h* is rejected, but the following त् *t* or थ् *th* is changed to द् *d*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e.g. लिह् *lah*, strong form of लिह् *lih*, II. 2, 'to lick,' + ति *ti* makes लेदि *lédhi*; लिह् *lih* + यस् *thas*, or तस् *tas*, make लीडस् *līdhás*.

*Exception.* If the syllable ending in ह् *h*, begins with द् *d*, the ह् *h* is changed to ग् *g*, and the beginning त् *t* or थ् *th* to ध् *dh*, e.g. दुह् *duh* + यस् *thas*, or तस् *tas*, makes दुग्धस् *dug-dhás*; in other words ह् *h* is treated as if it was घ् *gh* (cf. § 96, 3).

§ 99. Before terminations beginning with ध् *dh* :—

1. Final च् *ch*, ज् *j*, and झ् *jh* are changed to ग् *g*, e.g. वक् *vach*, + धि *dhi* makes वग्धि *vag-dhi*.

2. Final क् *ksh*, छ् *chh*, ण् *ṅ*, and श् *sh* become द् *d*, after which

ध् *dh* is changed to its corresponding lingual द् *dh*, e.g. चर्च् *chaksh* + ध्वे *dhve* makes चर्च्द्धे *chárḍ-dhve*; द्विप् *dvish* + धि *dhi* द्विद्धि *dvid-dhi*.

3. A final ह् *h* is rejected, but the following ध् *dh* is changed to द् *dh*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e.g. लिह् *lih* + धि *dhi* makes लीद्धि *lídhi*. The special rule for syllables beginning with द् *d* (§ 98, 3, Exc.) applies also here, e.g. दुह् *duh* + धि *dhi* makes दुग्धि *dugdhi*. When the termination begins with ध्व् *dhv*, and the syllable ending in ह् *h* with ग् *g*, द् *d*, or ब् *b*, these letters become aspirated, e.g. दुह् *duh* + ध्वे *dhve* makes धुग्ध्वे *dhug-dhvé*.

§ 100. Before the termination हि *hi* of the second person of the imperative Parasmaipada a final न् *n* or म् *m* is changed to Anusvāra — e.g. शान् *śam̐cam*, frequentative of शम् *śam*, 'to be tranquil,' makes शान्तिहि *śam̐cām-hi* (§ 83, II. B).

§ 101. If a termination beginning with त् *t*, थ् *th*, or ध् *dh* is attached to a base ending in त् *t*, द् *d*, or न् *n*, त् *t* is changed to द् *t*, थ् *th* to द् *th*, ध् *dh* to द् *dh*, e.g. चोकोट् *chokot*, strong form of चोकुट् *chokut*, frequentative of कुट् *kut*, 'to make crooked,' + ति *ti* makes चोकीट्ति *chóhot-ti*; चोकुट् *chokut* + थस् *thas*, चोकुट्थस् *chokut-thás*, + धि *dhi*, चोकुट्धि *chokud-dhi* (cf. § 96, 2); ईदृ *íd*, 'to praise,' + ध्वे *dhve*, ईदृध्वे *íd-dhve*, + ते *te*, ईदृते *íd-te* (cf. § 96, 3); पपण् *pañpan*, frequentative of पण् *pan*, 'to praise,' + ति *ti*, पपण्ति *pámpan-ti*, + धि *dhi*, पपण्धि *pámpan-dhi* (cf. § 98, 2 and 99, 2 and 3).

#### § 102. ALPHABETICAL LIST OF EXCEPTIONS TO THE RULES GIVEN IN §§ 96-101.

दुह् I. 4, 'to hurt,' optionally follows either the general rule, §§ 98, 3; 99, 3, or the special rule for roots beginning with द् *d*, § 98, 3, Exc., § 99, 3, e.g. दोदुह् *dodruh*, frequentative, + थस् *thas* or तस् *tas* may become दोदुह्थस् *dodrudhás* or दोदुधस् *dodrug-dhás*, with the termination धि *dhi* दोदुद्धि *dodrudhi* or दोदुग्धि *dodrug-dhi*.

बहु I. 4, 'to bind,' changes ह् *h* before स् *s* to त् *t*, e.g. बानह् *nānah*, frequentative, + सि *si* makes बानसि *nānat-si*; before त् *t*, थ् *th*, and ध् *dh* to द् *d*, after which त् *t* and थ् *th* become ध् *dh*, e.g. बानह् *nānah* + यस् *thas* or तस् *tas* makes बानदस् *nānad-dhas*. In other words ह् *h* is treated as if it was ध् *dh*, cf. § 96, 1, 3.

भञ्ज् I. 6, 'to fry,' changes ज् *j* before स् *s* to क् *k*, after which स् *s* becomes श् *sh* (§ 17); before त् *t* or थ् *th* to प् *ph*, after which त् *t* and थ् *th* are changed to द् *d* and द् *dh* (§ 98, 2); and before ध् *dh* to द् *d*, after which ध् *dh* becomes द् *dh* (§ 101), e.g. बाभ्रज् *bābhraj*, frequentative, + सि *si* makes बाभ्रसि *bābhraś-si*, + यस् *thas* बाभ्रस *bābhraś-thas*, + तस् *tas* बाभ्रस *bābhraś-tas*, + धि *dhi* बाभ्रदि *bābhraś-dhi*.

भज् I. 1, *Ātm.* 'to shine,' following the analogy of the preceding verb, changes ज् *j* before त् *t* and थ् *th* to प् *ph*, before ध् *dh* to द् *d*.

मुह् I. 4, 'to be foolish,' follows the analogy of द्रुह्.

मृज् II. 2, 'to wipe,'

यज् I. 1, 'to sacrifice,'

राज् I. 1, 'to shine,'

} follow the analogy of धाज्.

लज्ज् I. 6, 'to be ashamed,' rejects the last consonant before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh*, e.g. लालज् *lālaḥ*, frequentative, + ति *ti* makes लालति *lālati* (cf. § 97, 1).

वह् I. 1, 'to bear,' instead of lengthening व् *a*, agreeably to §§ 98, 3, and 99, 3, changes it to ओ *o*, e.g. वावह्, frequentative, + ति वावोदि.

वृज् I. 6, 'to cut,' rejects the last consonant before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh*.

सह् I. 1, 'to bear,' changes व् *a* to ओ *o*, like वह्.

सृज् I. 6, 'to abandon,' follows the analogy of राज्.

सिह् I. 4, 'to love,'

सुह् I. 4, 'to omit,'

} follow the analogy of मुह्.

§ 103. After bases ending in consonants, agreeably to § 13, the terminations of the second and third persons singular of the

imperfect Parasmaipada, viz. *s* and *t*, are rejected. But the final letters of the base undergo the following changes:—

1. A final consonant, preceded by a vowel or *र* *r*, generally undergoes the same changes as before an affix beginning with *स्* *s* (cf. §§ 96 and 97), e.g. *अयुनञ्* *ayunaś*, strong form (§ 83, II. A. 4) of *युञ्* *yuj*, II. 7, with the temporal augment, becomes in both persons *अयुनक्* *ayunak* (cf. *युनञ्* + *सि* *yunañ + si* = *युनचि* *yunañ-shi*, § 97, 1), *अवर्वर्ज्* *avarvarj*, strong form of the frequentative *वर्वर्ज्* *varvrij* (from *वृञ्* *vrij*, ‘to exclude’) with the temporal augment, makes in both persons *अवर्वर्क्* *avarvark*, *अदर्दम्* *adardam* (from the frequentative *दर्दम्* *dardam*, of *दृम्* *dri*, ‘to string’) would become *अदर्धर्प्* *adardharp* (cf. § 96, 1, 3, 4).

*Exceptions.* 1. The verbs ending in *त्* *t*, *थ्* *th*, *द्* *d*, or *ध्* *dh*, in the second person may follow the general rule, or affix *स्* *s* after having rejected the dental, e.g. *अवेद्* *aved*, strong form of *विद्* *vid*, II. 2, ‘to know,’ with the augment, may become *अवेत्* *avet* or *अवेस्* *aves*, i.e. *अवेः* *aveh*, cf. §§ 13 and 28, Obs.; *अपास्पर्ध्* *apāspardh*, frequentative of *स्पर्ध्* *spardh*, ‘to contend with,’ with the augment, either, according to the general rule, *अपास्पर्त्* *apāspart*, or *अपास्पार्* *apāspār* (based on *apāspars* = *apāsparr*, cf. § 15), *अपास्ताः* *apāspāh*, §§ 13 and 28, Observ.

2. Verbs ending in *स्* *s*, in forming the second person, may follow the general rule, or change their final to *त्* *t*, e.g. from *चकास्* *chakās*, II. 2, ‘to shine,’ either *अचकास्* *āchakās* (*अचकाः* *āchakāh*, §§ 13 and 28, Obs.) or *अचकात्* *āchakāt*. In the third person the latter change must be effected, *अचकात्* *āchakāt*.

3. Final *क्* *ksh*, *च्* *chh*, *ग्* *g*, *प्* *sh*, and *ह्* *h* are changed to *द्* *t*, e.g. *अपाम्रक्* *apāprachh*, frequentative of *प्रक्* *prachh*, ‘to ask,’ with the augment, makes in the second and third persons of the imperfect Parasm. *अपाम्रद्* *āpāprat*. If the syllable ending in *ह्* *h*, begins with *द्* *d*, the *ह्* *h* is changed to *क्* *k* (cf. § 98, 3, Exc.), and if it begins with *ग्* *g*, *द्* *d*, or *च्* *ch*, these letters become aspirated (cf. § 97, 1), e.g. *अलेह्* *aleh*, strong form of *लिह्* *lih*, II. 2,



with the temporal augment, becomes अलिट् *álet*, अदोह *ádoh* of दुह् *duh*, II. 2, अधीक् *ádhaḥk*. द्रुह् *druh*, मुह् *muh*, स्निह् *snih*, and स्नुह् *snuh*, optionally change ह् *h* to द् *t* or क् *k*, and नह् *nah* changes it to त् *t* (cf. § 102). The verbs दिम् *diḥ*, 'to show,' दृम् *drīḥ*, 'to see,' मृम् *mṛīḥ*, and स्पृम् *spṛīḥ*, 'to touch,' must, and नग् *naḥ*, 'to perish,' may optionally change स् *ṣ* to क् *k*, e.g. अदर्दग् *adardarḥ*, from दर्दग् *dardarīḥ*, frequentative of दृम् *drīḥ*, becomes अदर्दक् *ádardark*. The verbs भज् *bhraj*, भ्राज् *bhrāj*, मृज् *mṛj*, यज् *yaj*, राज् *rāj*, सृज् *srij*, change their finals to द् *t* (cf. § 102).

. 4. A final म् *m* is changed to न् *n*, e.g. अजगम् *ajamgam*, frequentative of गम् *gam*, with the augment, makes अजगन् *ajagān*.

II. When the base ends in a compound consonant—except च् *ś* (for which cf. I. Exc. 3) or those which contain an र् *r* before any consonant of the first five classes except nasals (§ 1, IV.; cf. § 103, I.)—its final element is rejected, and the preceding undergoes the changes prescribed by the rules in I., e.g. अवावल् *avāvalg*, frequentative of वल् *valg*, 'to go by leaps,' with the augment, becomes अवावल् *avālal*; अजोघूर्ण् *ajoghūrn*, frequentative of घूर्ण् *ghūrn*, 'to reel,' becomes अजोघूर् *ajoghūr*, i.e. अजोघूः *ajoghūḥ*, §§ 13 and 28, Obs. A nasal, thus becoming the final, is changed to न् *n*, e.g. अजेहिम् *ajehim*, frequentative of हिम् *hiṃ*, 'to hurt,' with the augment, becomes अजेहिन् *ajehin*. But the verbs ध्वम् *dhvam* and संस् *saṃs*, 'to fall,' substitute त् *t* for इत्, e.g. असंस्ति *asansrat*, second and third persons of the imperfect Parasm. of the first frequentative of संस् *saṃs* (cf. § 51).

# § 101. PARADIGM OF THE SECOND CONJUGATIONAL CLASS:

लिह् *lih*, 'to lick.'

Parasmaipada.			Ātmanepada.		
PRESENT.					
लिङि	लिङ्गस्	लिङ्गस्	लिङे	लिङ्गहे	लिङ्गहे
<i>liṅi</i>	<i>liṅgaḥ</i>	<i>liṅgaḥ</i>	<i>liṅe</i>	<i>liṅgahe</i>	<i>liṅgahe</i>
लिङि	लीढस्	लीढ	लिङे	लिङ्गथि	लीढे
<i>liṅi</i>	<i>līḍhaḥ</i>	<i>līḍha</i>	<i>liṅe</i>	<i>liṅgath</i>	<i>līḍhe</i>
लिङि	लीढस्	लिङ्गन्ति	लीढे	लिङ्गन्ति	लिङ्गन्ति
<i>liṅi</i>	<i>līḍhaḥ</i>	<i>liṅanti</i>	<i>līḍhe</i>	<i>liṅṇte</i>	<i>liṅṇte</i>

## IMPERFECT.

## Parasmaipada.

## Ātmanepada.

अलिहम् <i>alīham</i>	अलिह <i>alīha</i>	अलिह्य <i>alīhya</i>	अलिहि <i>alīhi</i>	अलिह्यहि <i>alīhyahi</i>	अलिह्यहि <i>alīhmayi</i>
अलिह <i>alīh</i>	अलीढम् <i>alīdham</i>	अलीढ <i>alīdha</i>	अलीढास् <i>alīdhas</i>	अलिहाथाम् <i>alīhātām</i>	अलीढम् <i>alīdham</i>
अलिह <i>alīh</i>	अलीढाम् <i>alīdham</i>	अलिहन् <i>alīhan</i>	अलीढ <i>alīdha</i>	अलिहाताम् <i>alīhātām</i>	अलिहतं <i>alīhata</i>

## IMPERATIVE.

लेहानि <i>lēhāni</i>	लेहान् <i>lēhān</i>	लेहाम् <i>lēhām</i>	लेह <i>lēha</i>	लेहान्वहे <i>lēhānvahē</i>	लेहामहे <i>lēhāmahē</i>
लीढि or <i>līdhi</i>	लीढम् <i>līdham</i>	लीढ or <i>līdha</i>	लित्स्व <i>likṣv</i>	लिहाथाम् <i>līhātām</i>	लीढम् <i>līdham</i>
लीढात् <i>līdhāt</i>	लीढात् <i>līdhāt</i>				
लेह् or <i>lēhu</i>	लीढाम् <i>līdhām</i>	लिहन्तु <i>līhantu</i>	लीढाम् <i>līdhām</i>	लिहाताम् <i>līhātām</i>	लिहताम् <i>līdātām</i>
लीढात् <i>līdhāt</i>					

## POTENTIAL.

लिह्याम् <i>līhyām</i>	लिह्याथ <i>līhyātha</i>	लिह्याम <i>līhyāma</i>	लिह्येय <i>līhyēd</i>	लिह्येवहि <i>līhyēvahi</i>	लिह्येमहि <i>līhyēmahi</i>
लिह्यास् <i>līhyās</i>	लिह्याताम् <i>līhyātām</i>	लिह्यात <i>līhyāta</i>	लिह्येथास् <i>līhyēthās</i>	लिह्येयाथाम् <i>līhyēyātām</i>	लिह्येध्वम् <i>līhyēdhvam</i>
लिह्यात् <i>līhyāt</i>	लिह्याताम् <i>līhyātām</i>	लिह्युस् <i>līhyūs</i>	लिह्येत <i>līhyēt</i>	लिह्येयाताम् <i>līhyēyātām</i>	लिह्येरन् <i>līhyēran</i>

दुह् *duh*, 'to milk,' 1 sing. pres. Par. दोह्मि *dōhmi*, Ātm. दुहे *duhé*.

## § 105. PARADIGM OF THE THIRD CONJUGATIONAL CLASS:

पृ *pri*, 'to fill.'

## PRESENT.

पिपिर्मे <i>pīpirmē</i>	पिपुवस् <i>pīpūvas</i>	पिपुमस् <i>pīpūmas</i>	पिप्रे <i>pīpre</i>	पिपुवहे <i>pīpūvaha</i>	पिपुमहे <i>pīpūmahē</i>
पिपिर्धि <i>pīpīrāhi</i>	पिपुयस् <i>pīpūyās</i>	पिपुय <i>pīpūyā</i>	पिपुये <i>pīpūyē</i>	पिप्राथ <i>pīprātha</i>	पिपुध्वे <i>pīpūdhvā</i>
पिपिर्ति <i>pīpīrti</i>	पिपुतस् <i>pīpūtās</i>	पिप्रात <i>pīprat</i>	पिपुते <i>pīpūte</i>	पिप्राते <i>pīpratē</i>	पिप्राते <i>pīpratē</i>

IMPERFECT

Parasmaipada.

अपिपरम् <i>apiparam</i>	अपिपुव <i>apipriva</i>	अपिपुम् <i>apiprima</i>
अपिपरु (०पः) <i>apipar, *pah</i>	अपिपुतम् <i>apipritam</i>	अपिपुत <i>apipritā</i>
अपिपरु (०पः) <i>apipar, *pah</i>	अपिपुताम् <i>apipritām</i>	अपिपरस् <i>apiparus</i>

Ātmanepada.

अपिपुवहि <i>apipricah</i>	अपिपुमहि <i>apiprimah</i>
अपिपुयास् <i>apipritāḥ</i>	अपिपुध्म <i>apipritāham</i>
अपिपुत <i>apipritā</i>	अपिप्राताम् <i>apipratām</i>

IMPERATIVE

पिपरणि <i>piparāṇi</i>	पिपराव <i>piparāva</i>	पिपराम <i>piparāma</i>	पिपरे <i>piparai</i>	पिपरावहि <i>piparāvāhi</i>	पिपरासहि <i>piparāsāhi</i>
पिपुहि or <i>piprihi</i>	पिपुतम् <i>pipritam</i>	पिपुत or <i>pipritā</i>	पिपुष्व <i>pipriśv</i>	पिप्रायाम् <i>pipritāham</i>	पिपुध्म <i>pipritāham</i>
पिपुतात् <i>pipritāt</i>		पिपुतात् <i>pipritāt</i>			
पिपरे or <i>pipari</i>	पिपुताम् <i>pipritām</i>	पिप्रेतु <i>pipritu</i>	पिपुताम् <i>pipritām</i>	पिप्राताम् <i>pipratām</i>	पिप्रेताम् <i>pipratām</i>
पिपुतात् <i>pipritāt</i>					

POTENTIAL.

पिपुयाम् <i>pipriyam</i>	पिपुयाव <i>pipriyāva</i>	पिपुयाम् <i>pipriyāma</i>	पिप्रीय <i>pipriya</i>	पिप्रीयहि <i>pipriyāhi</i>	पिप्रीमहि <i>piprimah</i>
पिपुयास् <i>pipriyāḥ</i>	पिपुयातम् <i>pipriyātām</i>	पिपुयात <i>pipriyātā</i>	पिप्रीयस् <i>pipritāḥ</i>	पिप्रीयायाम् <i>pipriyāḥam</i>	पिप्रीध्म <i>pipridham</i>
पिपुयात् <i>pipriyāt</i>	पिपुयाताम् <i>pipriyātām</i>	पिपुयुस् <i>pipriyau</i>	पिप्रीत <i>piprita</i>	पिप्रीयाताम् <i>pipriyātām</i>	पिप्रीरन् <i>pipriṇan</i>

ह्री *hrī*, 'to be ashamed,' 1 sing. pres. Par. जिह्रमि *jihreṃi*, 3 plur. जिह्रियति *jihriyati*. पू *pri*, 'to fill,' 1 sing. pres. Par. पिपरमि *piparmi*, 1 dual पिपुर्वस् *pipurvās*, 3 plur. पिपुरति *pipurati*.

§ 106. PARADIGM OF THE FREQUENTATIVE बोभू *bobhū* (from भू *bhū*, 'to become').

Parasmaipada.

PRESENT.

बोभोमि or बोभवीमि <i>bobhami</i>	बोभोमि <i>bobhami</i>
बोभोमि or बोभवीमि <i>bobhami</i>	बोभोमि <i>bobhami</i>
बोभोमि or बोभवीमि <i>bobhami</i>	बोभोमि <i>bobhami</i>

बोभुवस् <i>bobhuvāḥ</i>
बोभुवस् <i>bobhuvāḥ</i>
बोभुवस् <i>bobhuvāḥ</i>

बोभुमस् <i>bobhamas</i>
बोभुय <i>bobhuyāḥ</i>
बोभुवति <i>bobhuvati</i>

## Parasmaipada.

## IMPERFECT.

अवीभ्वम्

*abobhwaam*

अवीभोस् or अवीभवीस्

*abobhōs abobhāts*

अवीभोत् or अवीभदीत्

*abobhot abobhāt*

अवीभूव

*abobhūa*

अवीभूतम्

*abobhūtām*

अवीभूताम्

*abobhūtām*

अवीभूम

*abobhūma*

अवीभूत

*abobhūta*

अवीभवुस्

*abobhāvus*

## IMPERATIVE.

वीभ्वानि

*bobhāni*

वीभूहि or वीभूतात्

*bobhūhi bobhūtāt*

वीभोतु or वीभवीतु or वीभूतात्

*bobhōtu bobhāvitu bobhūtāt*

वीभवाव

*bobhāva*

वीभूतम्

*bobhūtām*

वीभूताम्

*bobhūtām*

वीभवाम

*bobhāma*

वीभूत, वीभूतात्

*bobhūta bobhūtāt*

वीभवतु

*bobhāvatu*

## POTENTIAL.

वीभूयाम

*bobhūyām*

वीभूयाम्

*bobhūyām*

वीभूयात्

*bobhūyāt*

वीभूयाव

*bobhūyāva*

वीभूयातम्

*bobhūyātām*

वीभूयाताम्

*bobhūyātām*

वीभूयाम

*bobhūyāma*

वीभूयात्

*bobhūyāt*

वीभूयस्

*bobhūyas*

## § 107. PARADIGM OF THE SEVENTH CONJUGATIONAL CLASS:

युज् *yuj*, 'to join.'

## Parasmaipada.

## PRESENT.

## Ātmanepada.

युज्मि

*yujmi*

युज्मस्

*yujmas*

युज्मस्

*yujmas*

युजे

*yujē*

युज्ज्वहे

*yujjvahi*

युज्महे

*yujmadhe*

युजि

*yujasi*

युज्कथस्

*yujkthas*

युज्कथ

*yujkthas*

युजे

*yujasi*

युज्ज्वहे

*yujjvahi*

युज्महे

*yujmadhe*

युजि

*yujasi*

युज्कथस्

*yujkthas*

युज्जन्ति

*yujjanti*

युजे

*yujē*

युज्जन्ति

*yujjanti*

युज्जते

*yujjate*

## IMPERFECT.

अयुज्मि

*ayujmi*

अयुज्मस्

*ayujmas*

अयुज्मस्

*ayujmas*

अयुजि

*ayujasi*

अयुज्ज्वहि

*ayujjvahi*

अयुज्महि

*ayujmadhe*

अयुज्मि

*ayujmi*

अयुज्मस्

*ayujmas*

अयुज्मस्

*ayujmas*

अयुज्कथस्

*ayujkthas*

अयुज्ज्वहि

*ayujjvahi*

अयुज्महि

*ayujmadhe*

अयुज्मि

*ayujmi*

अयुज्मस्

*ayujmas*

अयुज्मस्

*ayujmas*

अयुज्कथस्

*ayujkthas*

अयुज्ज्वहि

*ayujjvahi*

अयुज्महि

*ayujmadhe*

IMPERATIVE.

Parasmaipada.

Âtmanepada.

युनजांनि <i>yundjāni</i>	युनजाव <i>yundjāva</i>	युनजाम <i>yundjāma</i>	युनजं <i>yundjā</i>	युनजावहे <i>yundjārahai</i>	युनजामहे <i>yundjāmaha</i>
युङ्धि or <i>yungdhi</i>	युङ्क्ष्म <i>yunkṣma</i>	युङ्क्ष् or <i>yunkṣd</i>	युङ्क्ष <i>yunkṣha</i>	युञ्ज्याम <i>yunjyāma</i>	युङ्गध्वम् <i>yungdhvam</i>
युङ्क्षात् <i>yunkṣāṭ</i>		युङ्क्षात् <i>yunkṣāṭ</i>			
युनक्तु or <i>yundktu</i>	युङ्क्षाम् <i>yunkṣām</i>	युञ्जन्तु <i>yunjantu</i>	युङ्क्षाम् <i>yunkṣām</i>	युञ्ज्याताम् <i>yunjyātām</i>	युञ्ज्याताम् <i>yunjyātām</i>
युङ्क्षात् <i>yunkṣāṭ</i>					

POTENTIAL.

युञ्ज्याम <i>yunjyāma</i>	युञ्ज्याव <i>yunjyāva</i>	युञ्ज्याम <i>yunjyāma</i>	युञ्जीय <i>yunjīya</i>	युञ्जीवहि <i>yunjīvahi</i>	युञ्जीमहि <i>yunjīmadhi</i>
युञ्ज्यास <i>yunjyās</i>	युञ्ज्याताम् <i>yunjyātām</i>	युञ्ज्यात <i>yunjyāta</i>	युञ्जीयास <i>yunjīyāsa</i>	युञ्जीयाथाम <i>yunjīyāthām</i>	युञ्जीध्वम् <i>yunjīdhvam</i>
युञ्ज्यात् <i>yunjyāṭ</i>	युञ्ज्याताम् <i>yunjyātām</i>	युञ्ज्युस् <i>yunjyus</i>	युञ्जीत <i>yunjīta</i>	युञ्जीयाताम् <i>yunjīyātām</i>	युञ्जीरन् <i>yunjīrān</i>

रुध *rudh*, 'to obstruct,' 1 sing. pres. Par. रुधामि *rudādhmi*, 1 dual रुध्वस् *rundhvās*. 2, 3 sing. imperf. अरुणत् *ārunat*.

शिप् *śish*, 'to leave,' 1 sing. pres. Par. शिन्मि *śināshmi*, 1 dual शिष्वस् *śiṁshvās*, 2, 3 sing. imperf. अशिन्द *āśinat*.

हिस् *hims*, 'to strike,' 1 sing. pres. Par. हिन्मि *hināsmi*, 1 dual हिष्वस् *hiṁshvās*, 2 sing. imperf. अहिन्स *āhinas* (०नः *ṇah*) or अहिन्त *āhinat*, 3 अहिन्त *āhinat*.

§ 108. ALPHABETICAL LIST OF THE MOST REMARKABLE ANOMALOUS VERBS, SPECIAL BASES, CONNECTIVE VOWELS, FORMS OF THE SECOND, THIRD, AND SEVENTH CONJUGATIONAL CLASSES, AND OF THE FREQUENTATIVES (cf. § 102).

अ, connective vowel, see अद्, अन्, रुद्, यम्, and स्वप्.

अद्, II. 2, 'to eat,' inserts अ before the terminations of the second and third persons singular of the imperfect Parasmaipada,

आदेस् *ād-d-s*, आदेत् *ād-a-t*.

अन्, II. 2, 'to breathe,' 1. inserts इ *i* before any consonant

except च्, and अ *a* or ई *i* in the second and third persons sing. of the imperfect Parasm., e.g. अनिमि *an-i-mi*, अनिस् *an-i-s*, or आनस् *an-a-s*.

2. After prepositions containing र *r* changes its र् to ण्, e.g. प्र अनिति = प्राणिति (cf. § 16).

अस्, II. 2, 'to be,' 1. drops its vowel in any inflexion, except the singular present Parasmaipada, the whole imperfect, the first persons of the imperative, and the third person sing. of the imperative Parasmaipada in तु, e.g. 1 dual pres. Par. खस् (cf. § 82, 3).

2. Drops its स *s* before the terminations of the second person beginning with स् or घ्, e.g. 2 sing. pres. अस्मि.

3. Inserts ई before the terminations of the second and third persons singular of the imperfect Parasm., e.g. आसीस्.

4. Makes एधि in the second person singular of the imperative Parasmaipada.

5. Changes its स् *s* to ह् *h* before the termination of the first person sing. of the present Âtmanep., which becomes ह्वे (cf. 1).

As this verb is of frequent occurrence I shall give the inflexions in detail.

## PRESENT.

## Parasmaipada.

## Âtmanepada.

अस्मि <i>asmi</i>	खस् <i>as</i>	यस् <i>amas</i>	ह्वे <i>he</i>	ख्वहे <i>adhe</i>	ख्वहे <i>anudhe</i>
अस्मि <i>as</i>	खस् <i>asthas</i>	यस् <i>astha</i>	से <i>ad</i>	साथे <i>adithe</i>	ध्वे <i>adhet</i>
अस्मि <i>asti</i>	खस् <i>asthas</i>	सन्ति <i>adnti</i>	स्ते <i>ad</i>	साथे <i>adithe</i>	सन्ते <i>adnti</i>

## IMPERFECT.

आसम् <i>asam</i>	आसं <i>asam</i>	आसं <i>asam</i>	आसि <i>asi</i>	आसहि <i>asahi</i>	आसहि <i>asahi</i>
आसीस् <i>asist</i>	आसीस् <i>asistam</i>	आसीस् <i>asistam</i>	आसीथस् <i>asisthas</i>	आसीथाम् <i>asistham</i>	आसीथाम् <i>asistham</i>
आसीत् <i>asit</i>	आसीत् <i>asitam</i>	आसीत् <i>asitam</i>	आसीत् <i>asit</i>	आसीताम् <i>asitam</i>	आसीत् <i>asit</i>

## Para-maipada.

## IMPERATIVE

## Ātmanepada.

असांमि	असांमि	असांमि	असं	असांमहि	असांमहि
<i>asāmi</i>	<i>asāmi</i>	<i>asāma</i>	<i>asa</i>	<i>asāmahā</i>	<i>asāmahā</i>
एधि or स्वात्	स्वाम्	स्व or स्वात्	स्व	सायाम्	ध्वम्
<i>edhi</i>	<i>atī</i>	<i>atī</i>	<i>atī</i>	<i>atī</i>	<i>atī</i>
असुं or स्वात्	स्वाम्	मनुं	स्वाम्	सर्ताम्	सर्ताम्
<i>asū</i>	<i>atī</i>	<i>atī</i>	<i>atī</i>	<i>atī</i>	<i>atī</i>

## POTENTIAL

स्याम्	स्यां	स्याम	सीय	सीवहि	सीमहि
<i>syām</i>	<i>syā</i>	<i>syāma</i>	<i>syā</i>	<i>syāhā</i>	<i>syāmahā</i>
स्यास	स्याताम्	स्यात	सीयास	सीयायाम्	सीध्वम्
<i>syās</i>	<i>syātam</i>	<i>syā</i>	<i>syāhā</i>	<i>syāhāma</i>	<i>syādhvam</i>
स्यात्	स्याताम्	स्युस्	सीत	सीयाताम्	सीरन्
<i>syāt</i>	<i>syātam</i>	<i>syās</i>	<i>sīt</i>	<i>syātam</i>	<i>sīran</i>

ः, *connective vowel*, see अम्, ईद्, ईम्, जप्, दरिद्रा, हद्, यस्, स्वप्.

१, II. 2, 'to go,' is changed to ऐ (against § 89) before terminations beginning with a vowel, e.g. ए + अन्ति becomes यन्ति. But when combined with the preposition अधि, and in the signification 'to read' (Ātmanepada), it follows the rule prescribed in § 89, e.g. अधि । ऐ, 1 sing. present Ātm., अधीये.

एप्, special base of the strong { forms of अ II. 3, 'to go;' य  
एप्, " " of the other { is inserted in order to avoid  
the hiatus (cf. § 223).

ई, *connective vowel*, see अम्, अस्, तु, मू, व, हद्, यस्, सु, सर्प.

ईद्, II. 2, Ātmanepada, 'to praise,' and ईम्, II. 2, Ātm., 'to govern,' insert इ before the terminations से, स्, धि, and ध्वम्, e.g. ईद्विसे, ईश्विसे (cf. § 17).

ईम्, see the preceding.

उम्, see वम्.

ऊर्षी or ऊर्षी, base of the strong forms of ऊर्षी, II. 2, 'to cover,' in the singular present:—the imperfect has only ऊर्षी in the singular, e.g. 1 pres. ऊर्षीमि or ऊर्षीमि, but 2 imperfect only ऊर्षीसे (cf. § 83, II. A. 1).

एधि, see अम्.

घ्न, see हन्.

चकास्, II. 2, 'to shine,' rejects the न् of the termination of the third persons plural in the present and imperative Parasmaipada, and substitutes उत्स् for अन् in the third person plural of the imperfect Parasm., e.g. चकासति, चकासतु, अचकासुस् (cf. § 84, 2).

चंखन्, frequentative of खन्, 'to dig,' follows the rules for the frequentative of जन् given under जजन्.

चंखा, see under जजन्.

चंचुर्, frequentative of चर्, 'to go,' leaves the उ unchanged in the first persons singular, dual, and plural of the imperative, and in the first person singular of the imperfect Parasmaipada; in the other strong forms (i.e. in the singular present Parasm., in the second and third persons of the imperfect Parasm., and in the third person of the imperative Parasm.) उ follows § 94, e.g. 1 sing. of the imperative Par. चधुराणि, 1 sing. present Par. चधूर्मि.

चख्, see under जजन्.

जक्ष्, II. 2, 'to eat,' 1. rejects न् and takes उत्स् like चकास्, e.g. जक्षति, जजक्षुस्.—2. Inserts the vowels इ, ई, and अ like अन्, e.g. जचिमि, अजक्षीस् or अजक्षस्.

जंग, see जंगम्.

जंगम्, frequentative of गम्, 'to go,' 1. drops the radical अ before terminations beginning with a vowel, except the first persons of the imperative and the first person singular of the imperfect Parasm., e.g. जंगम् + अति = जंगमति, 3 plur. pres. Par.—2. Rejects its final म् before terminations beginning with त्, थ्, or ह्, except in the third person sing. of the present, e.g. जंगम् + थस् = जंगथस्. 2 dual pres. Par.

जंग्, see जंगम्.

जघ, जघन्, जघ्, see हन्.

जजन्, special base of जन्, II. 3, 'to bring forth,' 1. drops its final न् and lengthens at the same time the preceding अ before terminations beginning with a consonant, except those of the singular present and imperfect Parasmaipada and the termination



तु of the third person singular of the imperative Parasm., e.g. जजायस्, 2 dual pres. Parasm.→In the potential this change is optional, e.g. जजन्याम्, or जजायाम्.—2. Rejects the radical ज before terminations beginning with a vowel, except the first persons singular, dual, and plural of the imperative and the first person singular of the imperative Parasmaipada. The न् after ज् is changed to ज् e.g. जजन् + अति = जजति 3 plur. pres. Parasm.

The same rules apply to जंजन्, the frequentative of जन्, e.g. जंजायस्, जंजन्याम् or जंजायाम्, जंजति; also—except the changing of न् to ज्—to चंखन्, frequentative of खन्, e.g. चंखायस्, चंखन्याम् or चंखायाम्, चंखति.

जजा, जज्, जंजन्, जंजा, जंज्, see जजन्.

जह्, see जहा.

जह्, special base of हा, II. 3, 'to leave.' 1. In the second person singular of the imperative Parasmaipada आ may be left unchanged or be modified, according to the rule given in § 83, II. A. 2, or be changed to इ, जहाहि, जहीहि or जहिहि. 2. In the potential आ is rejected, जह्याम्.

जहि, see जहा and हन्.

जागृ, II. 2, 'to wake,' drops the न् and takes उस् like चकास्; before उस् the final अ is changed to अर् (cf. § 84, 2), e.g. 3 plur. of the pres. Parasm. जायति, 3 plur. of the imperf. Par. अजागहस्.

जागृह्, see जायह्.

जायह्, frequentative of ग्रह्, 'to take,' changes its medial र् to अ, except in the singular of the present and imperfect Parasmaipada, the first persons singular, dual, and plural of the imperative, and the third person singular of the imperative Parasmaipada, if formed by the termination तु (cf. § 82, 3), e.g. 1 dual pres. Par. जागृहस्.

जाजी, see जाज्या.

जाज्या, frequentative of ज्या, 'to become old,' and of ज्यो 'to restrain,' changes या and यो to ई, except in the inflexions enumerated under जायह्, e.g. 1 dual pres. Par. जाजीवस्.

जिहा, special base of हा, II. 3, 'to go,' with anomalous reduplication.

जुज्, special base of ज्, II. 3, 'to sacrifice,' takes in the second person singular of the imperative Parasmaipada the termination धि, जज्धि (against § 84, 3).

तवी, see तु.

तु, II. 2, 'to be strong,' may optionally insert ई before any termination beginning with a consonant, e.g. 1 sing. pres. Par. तौमि or तवीमि *tau-i-mi*, potential तुयाम् or तुवीयाम् (*cf.* §§ 83. II. A. 2 and 90).

तृण्हे, strong form of the special base of तृह, II. 7, 'to injure,' before terminations beginning with a consonant, e.g. तृण्हेहि, तृण्हेचि, तृण्हेदि, but तृण्हाणि, तृण्हास, तृण्हास्, etc.

तृह्, see तृण्हे.

दद्, see ददा.

ददा, special base, and दादा, frequentative, of दा, II. 3, 'to give.' The final आ of these bases is rejected in all forms, except in the singular of the present and imperfect and the third person singular of the imperative Parasmaipada, formed by तु, e.g. 1 dual pres. ददस्, दादस्, but 1 sing. pres. ददामि, दादामि.—In the second person sing. of the imperative Par. ददा makes देहि.

दध्, see दधा.

दधा, special base, and दाधा, frequentative, of धा, II. 3, 'to hold,' follow the analogy of ददा and दादा, e.g. दध्वस्, दाध्वस्; दधामि, दाधामि. Before terminations beginning with त् or थ् the ध् of दध् and दाध् is changed to त् and the beginning द् to ध्, e.g. धत्वस् (2 dual present Par.); regarding the change before स and श् *cf.* § 96, 1, 3, and 4, e.g. धत्से (2 sing. pres. Âtm.), धत्से (2 plur. pres. Âtm.).—In the second person sing. of the imperative Par. दधा makes धेहि.

दरिद्, see दरिद्रा.

दरिद्रा, II. 2, 'to be in distress,' 1. rejects its final आ before any termination beginning with or attached by a vowel, except

in the first person singular of the imperfect Parasmaipada.—2. Rejects the न् of the third persons plural of the present and imperative Parasmaipada and takes उस् in the third person plural of the imperfect Parasm. like चकास्, e.g. दरिद्रति, अदरिद्रस्.—3. Prefixes इ to the terminations beginning with a consonant, except in the singular of the present and imperfect Parasm. and in the third person singular of the imperative Par. in तु, e.g. I dual pres. Par. दरिद्रिस् daridr-i-vas (cf. 1).

दरिद्रि, see दरिद्रा.

दृश्, दरिद्रश्, or दरीद्रश्, frequentative of दृश् 'to see,' changes च् (against § 83, II. A. 2) in the second and third persons singular present and the third person singular imperative Parasmaipada, when formed by तु, to र, e.g. द्रंष्टि, दरिद्रष्टि, or दरीद्रष्टि (3 sing. pres. Par.)

द्रंश्, दरिद्रश्, दरीद्रश्, see दृश्.

दादा, see ददा.

दाधा, see दधा.

दीधी, II. 2 Âtm., 'to shirk,' changes its final ई before vowels to य and drops it before the terminations of the potential, e.g. दीध्यते (3 plur. of the pres.), दीधीय (1 sing. of the potential).

देहि, see ददा.

द्विष, II. 2, 'to hate,' in the third plural of the imperfect Parasm. optionally takes उस् instead of अन्, e.g. अद्विपुस् or अद्विपन्.

धेहि, see दधा.

नानश्, frequentative of नश्, 'to perish,' in the second person singular of the present Parasm. makes नानद्भि, in the third नानद्भि, and in the third person singular of the imperative Parasm. नानद्.

नेनिज्, special base of निज् II. 3, 'to clean,' with anomalous reduplication.

पफुल्, frequentative of फल्, 'to burst.' The उ is left unchanged in the strong forms (against § 83, II. A. 2), e.g. first sing. of the pres. Par. पफुलि.

बभस्, बब, see बभस्.

**वभस्**, special base of **भस्**, II. 3, 'to eat,' drops the radical **ञ**, and changes **म्** to **इ**, when the termination begins with a vowel, except in the first person singular of the imperfect Parasmaipada and in the first persons of the imperative, e.g. **वप्सति**, 3 plur. pres. Par.—In the Veda **ञ** is rejected also before terminations beginning with a consonant, except in the singular of the present and imperfect Parasm. and before **तु** of the third person sing. of the imperative Par., and then **स्** also is lost, thus **वभस् + तम्** makes **वब्बम्** (cf. § 96, 3).

**विभि**, see **विभी**.

**विभी**, special base of **भी**, II. 3, 'to fear,' may optionally shorten the **ई** before the terminations beginning with a consonant, except in the singular of the present and imperfect Par. and before **तु** of the third person sing. imperative Par., where it is changed according to § 83, II. A. 2, e.g. **विभीईस्** or **विभिवस्**, 1 dual pres. Par.

**ब्रू**, II. 2, 'to speak,' prefixes **ई** to the terminations of the singular of the present, and the second and third persons singular of the imperfect Parasmaipada and the termination **तु** of the third person sing. of the imperative Par. e.g. **ब्रवीमि** (cf. § 83, II. A. 1).

**मर्मृञ्**, see **मृञ्**.

**मामञ्ज्**, frequentative of **मञ्ज्**, 'to dive,' makes in the second person singular of the pres. Par. **मामञ्हि**, in the third **मामञ्हि**, and in the third person singular of the imperative Par. **मामञ्हु**.

**माञ्ज्**, see **मृञ्**.

**मिमा**, special base of **मा**, II. 3, 'to measure, to sound,' with anomalous reduplication.

**मृञ्**, II. 2, 'to wipe,' and its frequentative **मर्मृञ्**, **मरिमृञ्**, or **मरोमृञ्**, change **ञ** to **आरु** in the singular of the present and imperfect Parasmaipada, in the first persons of the imperative, and before the termination **तु** of the third person of the imperative Parasmaipada; optionally also before all the other inflexions if the termination begins with a vowel, e.g. **माञ्मि**, **ममाञ्मि**, **मृञ्मि** or **माञ्मि**, **मर्मृञ्मि** or **ममोर्मृञ्मि** (cf. § 102).

य, see इ 'to go.'

रवी, see ह.

ह, II. 2, 'to roar,' like तु, optionally inserts ई before the terminations beginning with a consonant, e.g. रौमि or रवीमि, हयाम् or हवीयाम्.

रुद्, II. 2, 'to cry,' like च्चन्, prefixes इ to the terminations beginning with a consonant, except those of the potential, and ई or अ to the second and third persons of the imperfect Parasmaipada, e.g. रोदिमि, अरोदीस् or अरोदस्.

वच्, II. 2, 'to speak,' is deficient of the third person plural of the present, according to others of all the third persons plural, or even of the whole plural.

वञ्च्, II. 2, 'to desire,' changes व to उ, except in the strong forms (§ 82, 3), e.g. 1 dual of the pres. Par. उञ्चस्, of the imperfect अचिथ्; but 1 sing. pres. वञ्चमि.

वाविध्, see वाव्यध्.

वाव्यध्, frequentative of व्यध्, 'to pierce,' substitutes वाविध्, except in the strong forms (§ 82, 3), e.g. वाविध्वस्, अवाविध्व, but वाव्यधि.

विद्, II. 2, 'to know.' The present may be expressed by the perfect, but without reduplication, e.g. sing. 1. वेद, 2. वेत्थ, 3. वेद, dual 1. विद्, 2. विद्वुस्, etc. (cf. § 118). The third person plural of the imperfect takes the termination उस्, instead of अन्, e.g. अविदुस्.—The imperative Parasmaipada may be expressed by a periphrastic form, viz., by विदाम् combined with the imperative Parasmaipada of कृ, II., 8, 'to make,' e.g. 1. sing. विदी करवाणि (cf. § 86).—Before the terminations of the third persons plural of the present, imperfect, and imperative Âtmanepada इ r may be inserted optionally, e.g. विदते vid-ate or विद्रेते vid-r-ate, अविदत avid-ata or अविद्रेत avid-r-ata.

विद्, see विद्.

वी, II. 2, 'to go,' changes (against § 80) ई to य in the third person plural of the imperfect Parasmaipada, e.g. अयन्.

वेविञ्, special base of विञ्, II. 3, 'to separate,' with anomalous reduplication.

वेविप्, special base of विप्, II. 3, 'to pervade,' with anomalous reduplication.

वेवी, II. 2, Âtm. 'to go,' changes, like दीधी, the final ई to य before vowels and rejects it in the potential, e.g. वेव्यते, वेवीय.

शय्, see शी.

शशस्, see शास्.

शास्, II. 2, 'to instruct,' 1. rejects, like चकास्, the न् in the terminations of the third person plural and takes in the third person plural of the imperfect उस्, instead of अन्, e.g. शासति, अशामुस्.—2. शास् and its frequentative शशस्, are changed to शिप् and शशिप् before terminations beginning with a consonant, except in the singular of the present and imperfect, and before तु of the third person singular of the imperative, e.g. शिष्वस्, शशिष्वस्.—3. The second person singular of the imperative is शाधि, शशधि.—आ शास्, that is to say शास्, combined with the preposition आ (§ 189), 'to bless,' is regular, e.g. 1 dual of the pres. Par. आ शास्वस्.

शी, II. 2, Âtm. 'to lie,' 1. changes its ई before terminations beginning with a consonant to ए, before vowels to अय् (Guna), e.g. 1 sing. pres. शये, 2 श्ये, 3 श्येते, etc.—2. Before the terminations of the third persons plural of the present, imperfect, and imperative र् is inserted, e.g. शेरते *ce-r-ate* (3 plur. pres.), अशेरत *ace-r-ata*.

श्वस्, II. 2, 'to breathe,' like अन्, prefixes र् to the terminations beginning with a consonant, except in the potential, and ई or अ in the second and third persons of the imperfect Parasma., e.g. श्वमिमि, अश्वसीस् or अश्वसस्.—The third person singular of the potential Parasmaipada follows the analogy of the first conjugation, श्वेत् (*cf.* § 77).

स, see अस्.

संसन्, frequentative of सन्, 'to obtain,' follows the analogy of

अजन् (अजन्) in rejecting the न् and lengthening the radical अ, except in the potential, e.g. संसर्पस्.

समृज्, सरिसृज् or मरीमृज्, frequentative of मृज्, 'to abandon,' changes च् to र् in the second and third persons singular of the present and before the termination तु of the third person of the imperative Parasmaipada, e.g. सरंसि (cf. दर्शन् and § 102).

मू, II. 2, Âtm. 'to bring forth,' changes ऊ in the first persons of the imperative to उच् (against § 63, II. A. I), e.g. मुये. :

स्वामी, see कु.

कु, II. 2, 'to praise,' like ह्, optionally prefixes ई to the terminations beginning with a consonant, e.g. स्तौमि or स्वामीमि, मुयाम् or कुवीयाम्.

सृ, II. 2, 'to sleep,' like अन्, prefixes ह् to the terminations beginning with a consonant, except in the potential, and ई or अ to those of the second and third persons of the imperfect Parasmaipada, e.g. स्वपिमि, अस्वपोस् or अस्वपस्.

ह्, see हन्.

हन्, II. 2, 'to kill,' and अघन्, its frequentative :

I. 1. Drop the final न् before terminations beginning with consonants (except म्, व्, य्, the singular of the present and imperfect, and the termination तु of the third person singular of the imperative Parasmaipada), e.g. हयस्, अघयस्, 2 dual pres. Par.

2. Reject the radical अ before terminations beginning with a vowel, except in the first person singular of the imperfect Parasm. and the first persons of the imperative, changing at the same time ह् to च्, e.g. प्रति, अप्रति, 3 plur. of the pres. Par.

II. The second person singular of the imperative Parasmaipada of हन् is अहि.

III. After a preposition containing र् the न्, followed by व् or म् may optionally be changed to च्, e.g. प्र हस्वस् or प्र हवस् (cf. § 16).

## CONJUGATION OF THE LAST SIX VERBAL FORMS.

§ 109. These forms are derived from the crude forms of the primitive verbs, which are given in the Dictionaries, and from the derivative verbs, for which see §§ 39-62. We shall begin with the perfect.

## FIFTH VERBAL FORM: PERFECT.

§ 110. There are two forms of the perfect, a reduplicated one and a periphrastic.

## I. REDUPLICATED PERFECT.

§ 111. The reduplication of the base is effected according to the general rules given in §§ 42-46 and the following special rules:—

I. अ *ri*, चट् *ṛi*, छट् *ṛi*, and a final ए *e*, ऐ *ai*, and ओ *o* are represented in the reduplicated syllable by अ *a*, e.g. भृ *bhri*, 'to bear,' बभृ *babhri*; दृश् *driṣ*, 'to see,' ददृश् *dadṛiṣ*; पूर्य *pūryi*, 'to fill,' पपूर्य *papūryi*; कृप् *kṛip*, 'to be able,' चकृप् *chakṛip*; धे *dhe*, 'to drink,' दधे *dadhe*; गे *gai*, 'to sing,' गंगे *gaṅgai*; शो *ṣo*, 'to sharpen,' शशो *ṣaṣo*.

Except. स्तृह् *stṛh*, 'to hurt,' when conjugated, is changed to स्तीर्ह् *stīrh*; the reduplicated form therefore, according to § 43, is तिस्तीर्ह् *tistīrh*.

II. Verbs beginning with अ *a* followed by a single final consonant, lengthen this vowel, e.g. अन् *an*, 'to breathe,' makes आन् *ān* (instead of *a-an*).

An initial आ *ā* is left unchanged, आप् *āp*, 'to obtain,' is also the base of the reduplicated perfect (for *a-āp*).

Initial इ *i* and उ *u* are lengthened, except in the strong forms, for which cf. § 114, e.g. इप् *iṣh*, 'to wish,' makes ईप् *īṣh* (for *i-iṣh*); उप् *uṣh*, 'to burn,' ऊप् *ūṣh* (for *u-uṣh*). But in the strong forms, in which the radical इ *i* is changed to ए *e*, or अय् *ay*, or आय् *āy*, उ *u* to ओ *o*, or अव् *av*, or आव् *āv*, इ *i* is reduplicated to



इय् *iy*, and उ *u* to उव् *uv*, e.g. इयेप् *iy-esh* (for *i-esh*), उवोप् *uv-osh* (for *u-osh*).

An initial अ *a* followed by more than one radical consonant, and an initial च् *ri*, are represented in the syllable of reduplication by आन् *án*, e.g. अङ् *aṅg*, 'to go,' makes आनङ् *án-aṅg* (for *a-aṅg* with न् *n* inserted in order to avoid the hiatus, and the vowel lengthened before the nasal, cf. the numerous analogies in the declension §§ 223, 4, and 229, 2 and 10, etc.) अघ् *riḥ*, 'to grow,' आनुघ् *án-riḥ* (for *a-riḥ*).

• Verbs with an initial ई *í*, ऊ *ú*, ऋ *rí*, ए *e*, ऐ *ai*, ओ *o*, or इ *i*, उ *u*, च् *ri* followed by more than one consonant, have no reduplicated perfect (cf. § 119).

§ 112. The following personal terminations are affixed to the base reduplicated according to the rules given in § 111.

### Parasmaipada.

SINGULAR.	DUAL.	PLURAL.
अं <i>a</i> (औ <i>au</i> , cf. Obs. 1)	इव <i>iva</i> (व <i>va</i> , cf. Obs. 2)	इम <i>ima</i> (म <i>ma</i> , cf. Obs. 2)
इय् <i>itha</i> (य <i>tha</i> , cf. Obs. 2)	अयुस् <i>athus</i>	अ <i>a</i>
अ <i>a</i> (औ <i>au</i> , cf. Obs. 1)	अतुस् <i>atus</i>	उस् <i>us</i>
Ātmanepada.		
ए <i>e</i>	इवहे <i>irake</i> (वहे <i>rahe</i> , cf. Obs. 2)	इमहे <i>imahe</i> (महे <i>mahe</i> , cf. Obs. 2)
इये <i>ishe</i> (से <i>se</i> , cf. Obs. 2)	आये <i>áthe</i>	इध्वे <i>idhve</i> , इद्धे <i>idhve</i> (ध्वे <i>dhve</i> , द्वे <i>dhve</i> , cf. Obs. serv. 2 and § 116)
ए <i>e</i>	आते <i>áte</i>	इरे <i>ire</i> (रे <i>re</i> , cf. Obs. 2)

Observ. 1. In the first and third pers. sing. Parasm. the termination औ *au* is subjoined to the verbs ending in आ *á*, ए *e*, ऐ *ai*, or ओ *o*, these vowels being rejected before it, e.g. दा *dá*, 'to give,' ददौ *dadau*, धे *dhe* दधी *dadhau*, गी *gai* जगौ *jaganu*, शो *šo* अशौ *śaśau* (cf. § 111, 1).

Observ. 2. Many verbs must or may reject the इ *i* prefixed to the terminations of the second person singular, the first persons

dual and plural in the Parasmaipada and Âtmanepada, and of the second person plural Âtmanepada. When इ i is rejected, the termination of the second person singular in the Âtmanepada becomes से *se*, or, according to § 17, ये *she*, e.g. कृ *kṛi*, 'to make,' चकृव *chakṛi-va* (1 dual Par.), चकृषे *chakṛi-she* (2 sing. Âtm.), क्लिद् *klid*, 'to be moist,' चिक्लिदिध्वे *chiklid-i-dhve*, or चिक्लिद्धे *chiklid-dhve* (2 plur. Âtm.), चिक्लिदिषे *chiklid-i-she*, or चिक्लित्से *chiklit-se* (2 sing. Âtm., conformably to § 96, 3).

In the second person singular Parasmaipada इ must be dropped after the verbs ending in अङ्गि. After verbs ending in आ अ, ए ऐ, ऐ *ai*, ओ *o*, इ *i*, ई *ī*, उ *u*, and some others (cf. my 'Kurze Grammatik,' § 213) it is rejected optionally.

When इ *i* is retained, final आ अ, ए ऐ, ऐ *ai*, and ओ *o* are rejected, e.g. दा *dā* makes ददाथ *dadā-tha* or ददिथ *dad-i-tha*. If the termination is subjoined without इ *i*, ए ऐ ऐ *ai* and ओ *o* are changed to आ अ, e.g. गै *gai* makes जगाथ *jagātha* or जगिथ *jag-i-tha*. Final consonants undergo the changes prescribed in §§ 96-102, and penultimate nasals those prescribed in § 83, II. A. 4, e.g. तङ् *taich*, 'to contract,' ततङ्कथ *tataṅk-tha* (2 sing. Par.), ततङ्कषे *tataṅk-she* (2 sing. Âtm.), ततङ्कध्वे *tataṅk-dhve* (2 plur. Âtm.).

The rejection of इ *i* in the third person plural Âtmanepada occurs in the Vedic writings only.

§ 113. In the first and third persons singular Parasmaipada the accent (acute) falls on the radical syllable, in the forms ending in औ *au* on this diphthong, because it contains the radical vowel, e.g. भ्रू *bhrāu*, 'to fall,' बभ्रू *ba-bhrāu*; दा *dā* ददौ *da-daū*. In the second person sing. Parasm. it likewise falls on the radical syllable, when इ *i* is rejected, e.g. ददाथ *dadātha*; शक् *śak*, 'to be able,' शक्कथ *śaśāktha*; but when इ *i* is retained, the accent may fall on any syllable, e.g. ददिथ *dāditha*, ददिषे *dāditha*, or ददिषे *dādithā*.—In all other inflexions the accent falls on the first syllable of the termination, इ *i* not being counted, e.g. 1 dual Par. from तृद् *tud* 'to hurt,' तृद्वि *tud-i-vi*.

In consequence of this accentuation, the radical syllable when it has the accent, that is to say, in the singular Parasmaipada, is generally strengthened; when without it, that is to say in the dual and plural Parasmaipada and the whole Âtmanepada, it is very often weakened.

§ 114. I. In the strong forms, i.e. the singular Parasmaipada, the base undergoes the following changes:—

1. A medial अ *a*, when followed by a single radical consonant, ought to be lengthened in the third person singular Parasmaipada. In the first person this change is optional, e.g. पत *pat*, 'to fall,' 3<sup>rd</sup> पपात *papāta*, 1<sup>st</sup> पपत *papāta*, or पपात *papāta*.

2. A final इ *i* or ई *ī* is changed in the third person to आय *āy*, in the first to अय *ay* or आय *āy*, in the second to ए *e*, or, when इ *i* is retained, अय *ay*, e.g. चि *chi*, 'to arrange,' 3<sup>rd</sup> चिचय *chichāy-a*, 1<sup>st</sup> चिचय *chichāy-a* or चिचय *chichāy-a*, 2<sup>nd</sup> चिचय *chichē-tha* or चिचयि चिचय *chichay-i-tha*.

3. A final उ *u* or ऊ *ū* is changed in the third person to आव *āv*, in the first to अव *av*, or आव *āv*, in the second to ओ *o*, or when इ *i* is retained (cf. § 117, 3), to अव *av*, e.g. दु *du*, 'to go,' 3<sup>rd</sup> दुदाव *dudāv-a*, 1<sup>st</sup> दुदव *dudāv-a* or दुदाव *dudāv-a*, 2<sup>nd</sup> दुदोथ *dudōtha* or दुदविथ *dudav-i-tha*.

4. A final च *ri* or च *ri* becomes in the third person आर *ār*, in the first अर *ar* or आर *ār*, in the second अर *ar*, e.g. छ *hri*, 'to make,' 3<sup>rd</sup> चकार *chakār-a*, 1<sup>st</sup> चकर *chakār-a*, or चकार *chakār-a*, 2<sup>nd</sup> चकथ *chakār-tha*.

5. A medial इ *i* followed by a single radical consonant is changed in the singular of the Parasmaipada to ए *e*, उ *u* to ओ *o*, च *ri* to अर *ar* (Guna), e.g. तुद *tud*, 1<sup>st</sup> तुतोद *tutōd-a*, 2<sup>nd</sup> तुतोदिथ *tutod-i-tha*, 3<sup>rd</sup> तुतोद *tutōd-a*.

II. When the accent falls on the terminations, that is to say in the dual and plural Parasmaipada, in the whole Âtmanepada, and in the second person singular Parasmaipada, provided the termination is preceded by इ *i*, the base is weakened:—

1. In such instances as may be gathered from the alphabetical list of the anomalous forms in § 118. .

2. In the verbs which contain a medial अ *a* between two single consonants, provided the first consonant is not व *v*, and does not belong to those which are liable to be altered in the reduplicated syllable (§ 45, 1 and 2). These reject the reduplicated syllable and substitute ए *e* for the radical अ *a* in the whole Âtmanepada, in the dual and plural Parasm., and in the second pers. sing. Parasm. when the termination is preceded by इ *i*, e.g. पच *pach*, 1<sup>st</sup> sing. Âtm. पेचि *pech-i*, 2<sup>nd</sup> पेचिषे *pech-ishé*, 1<sup>st</sup> dual Parasm. पेचिव *pech-ivá*, 2<sup>nd</sup> sing. Parasm. पेचिथ *pech-itha* (or पपक्य *papák-tha*).

§ 115. The finals of the base undergo the following changes before the terminations:—

1. Final आ *á*, ए *e*, ऐ *ai*, and ओ *o* are rejected before terminations beginning with a vowel, e.g. दा *dá*, in 2<sup>nd</sup> dual Par. ददथुस् *dad-áthus*, in 1<sup>st</sup> dual ददिव *dad-ivá*.

2. Final इ *i* and ई *í* before terminations beginning with a vowel, are changed to य *y*, but when preceded by a compound consonant to ह्य *iy*, e.g. नी *ní*, 'to lead,' 1<sup>st</sup> dual Par. निन्यिव *niny-ivá*, क्री *kri*, 'to buy,' चिक्रियिव *chikriy-ivá*.

3. Final उ *u* and ऊ *ú* before vowels become व *uv*, e.g. ल *lá*, 'to cut,' लुलुविव *luluv-ivá*.

4. A final री *ri* before vowels becomes र *r*, but, when preceded by a compound consonant, अर *ar*; e.g. स्मृ *smri*, 2<sup>nd</sup> dual Par. स्मरथुस् *chakr-áthus*, but स्मृ *smri*, 'to remember,' स्मरथुस् *sasmār-áthus*.

5. A final र् *rí* becomes अर *ar*, e.g. कृ *kri*, 'to throw,' 2<sup>nd</sup> dual Par. चक्रथुस् *chakar-áthus*, 1<sup>st</sup> dual चक्रिव *chakar-ivá*.

6. For the changes of final consonants cf. § 112, Obs. 2.

§ 116. Concerning the terminations:—

I. Cf. § 112, Obs. 2.

II. धि *dhre*, the termination of the second person plural Âtman. without इ *i*, becomes द्वे *dhre*:—1. When preceded by द *d*, e.g. प्रद

*vraçch*, which, according to §§ 112, Obs. 2; 102 and 99, 2, is changed to व्रड् *vrad*, makes व्रड्ङ्हे *vavrad-dhve*.—2. After the verbs द्रु *dru*, 'to run,' सु *su*, 'to flow,' स्तु *stu*, 'to praise,' कृ *kri*, 'to make,' भृ *bhri*, 'to bear,' वृ *vri*, 'to choose, etc.,' and मृ *sri*, 'to go,' e.g. from कृ *kri* कृङ्हे *chakri-dhve*.—3. This change is optional, when the इ *i*, by which this termination is generally preceded, follows य *y*, or र *r*, ल *l*, वृ *v*, or हृ *h*, e.g. लु *lu* लुनुविधे *luluv-idhve*, or लुनुविङ्हे *luluv-idhve*.

### § 117. PARADIGMS:—

1. Of verbs ending in आ *á*, ए *e*, ऐ *ai*, or ओ *o*: दा *dá*, 'to give.'

#### Parasmaipada.

ददी	ददिव	ददिम
<i>daddu</i> , I have given.	<i>dadiv</i>	<i>dadim</i>
ददाय or ददिय	ददयुस	दद
<i>dadāya</i> <i>dadāya</i>	<i>dadāyus</i>	<i>dadd</i>
ददी	ददतुस	ददुस
<i>dādāu</i>	<i>dādātus</i>	<i>dādus</i>

#### Ātmanepada.

ददे	ददिवहे	ददिमहे
<i>dadd</i>	<i>dadivdhe</i>	<i>dadimdhe</i>
ददिये	ददायै	ददिये
<i>dadidhe</i>	<i>dadāye</i>	<i>dadidhe</i>
ददे	ददाते	ददिरे
<i>dadd</i>	<i>dadāte</i>	<i>dadire</i>

ख्या *khyá*, 'to proclaim,' चखी *chakhyá*, चखे *chakhyé*.

The verbs ending in ए *e*, ऐ *ai*, or ओ *o* follow strictly the analogy of the preceding, e.g. from गी, जगी, जगाय or जगिय, etc.

2. Of verbs ending in इ *i*, or ई *ī*, (a) preceded by a single consonant: शि *śi*, 'to sharpen.'

#### Parasmaipada.

शिष्य	शिषिव	शिषिम
<i>śidyā</i>	<i>śidyā</i>	<i>śidyā</i>
or शिषाय		
<i>śidyā</i>		
शिष्ये	शिष्युस	शिष
<i>śidētha</i>	<i>śidyathus</i>	<i>śidy</i>
or शिषयिय		
<i>śidyathā</i>		
शिषाय	शिष्यतुस	शिष्युस
<i>śidyā</i>	<i>śidyātus</i>	<i>śidyus</i>

#### Ātmanepada.

शिष्ये	शिष्यिवहे	शिष्यिमहे
<i>śidyē</i>	<i>śidyivdhe</i>	<i>śidyimdhe</i>
शिष्ये	शिष्यायै	शिष्यिये
<i>śidyē</i>	<i>śidyāye</i>	<i>śidyidhe</i>
		or शिष्यिङ्हे
		<i>śidyidhe</i>
शिष्ये	शिष्याते	शिष्यिरे
<i>śidyē</i>	<i>śidyāte</i>	<i>śidyire</i>

नी 'to lead,' निनय or निनाय *nināya*, निन्ये *ninyé*.

(b) Preceded by a compound consonant: क्री *kri*, 'to buy.'

Parasmaipada.

Ātmanepada.

चिक्राय	चिक्रियिष	चिक्रियिम्	चिक्रिये	चिक्रियिष्वहे	चिक्रियिष्वहे
<i>chikrāya</i>	<i>chikriyīṣ</i>	<i>chikriyīm</i>	<i>chikriyē</i>	<i>chikriyīṣvāhe</i>	<i>chikriyīṣvāhe</i>

or चिक्राय

*chikrāya*

चिक्रेय	चिक्रियिषुस्	चिक्रिय	चिक्रियिषे	चिक्रियार्थे	चिक्रियिष्वे
<i>chikrēya</i>	<i>chikriyīṣuṣ</i>	<i>chikriy</i>	<i>chikriyīṣhe</i>	<i>chikriyārthe</i>	<i>chikriyīṣvhe</i>

or चिक्रियिष्वे

*chikriyīṣvhe*

चिक्राय	चिक्रियतुम्	चिक्रियुस्	चिक्रिये	चिक्रियार्ते	चिक्रियिरे
<i>chikrāya</i>	<i>chikriyatūṣ</i>	<i>chikriyūṣ</i>	<i>chikriyē</i>	<i>chikriyārte</i>	<i>chikriyīre</i>

यी *ṛi*, 'to cook,' शिथय or शिथाय *ṣiṭhāya*, शिथिये *ṣiṭhiyē*.

3. Of verbs ending in उ *u* or ऊ *ū*: दु *du* 'to go.'

दुदव	दुदुविष	दुदुविम्	दुदुवे	दुदुविष्वहे	दुदुविष्वहे
<i>dudava</i>	<i>duduvīṣ</i>	<i>duduvīm</i>	<i>duduvē</i>	<i>duduvīṣvāhe</i>	<i>duduvīṣvāhe</i>

or दुदवे

*dudavē*

दुदोय	दुदुवयुस्	दुदुव	दुदुविषे	दुदुवार्थे	दुदुविष्वे
<i>dudotha</i>	<i>duduvayūṣ</i>	<i>duduv</i>	<i>duduvīṣhe</i>	<i>duduvārthe</i>	<i>duduvīṣvhe</i>

or दुदुविष्वे

*duduvīṣvhe*

दुदवे	दुदुवतुम्	दुदुवुस्	दुदुवे	दुदुवार्ते	दुदुविरे
<i>dudavē</i>	<i>duduvatūṣ</i>	<i>duduvūṣ</i>	<i>duduvē</i>	<i>duduvārte</i>	<i>duduvīre</i>

Those which end in ऊ *ū* differ only in the second person singular Parasmaipada, where इ *i* must be retained, e.g. नू *lū*, नूदविथ *lūlav-i-tha*.

यु *yu*, 'to join,' युयवे or युयावे, *yuyāva*, युयुवे *yuyurē*; पू *pū*, 'to purify,' पुपव or पुपाव, *pupāva*, पुपुवे *pupurē*.

4. Of verbs ending in ध्रि *ṛi*, (a) preceded by a single consonant:

धृ *dhri*, 'to hold.'

दधरे	दधरे	दधिम	दधिम	दधिम्वहे	दधिम्वहे
<i>dadhra</i>	<i>dadhra</i>	<i>dadhīm</i>	<i>dadhīm</i>	<i>dadhīmāhe</i>	<i>dadhīmāhe</i>
दधय	दधयुम्	दध	दधिषे	दधार्थे	दधिष्वे or दधिष्वे
<i>dadhātha</i>	<i>dadhayūṣ</i>	<i>dadh</i>	<i>dadhīṣhe</i>	<i>dadhārthe</i>	<i>dadhīṣvhe</i>
दधारे	दधतुम्	दधुर	दधि	दधार्ते	दधिर
<i>dadhāra</i>	<i>dadhātūṣ</i>	<i>dadhur</i>	<i>dadhī</i>	<i>dadhārte</i>	<i>dadhīre</i>

ह *hri*, 'to take,' जहर or जहार *jahāra*, जहे *jahre*.

(b) Preceded by a compound consonant: स्मृ *smṛi*, 'to remember.'

Parasmaipada.

Ātmanepada.

स्मरं <i>asmāra</i>	स्मरिष्व <i>asmāriṣv</i>	स्मरिष्व <i>asmāriṣv</i>	स्मरे <i>asmare</i>	स्मरिष्वहे <i>asmāriṣvhe</i>	स्मरिष्वहे <i>asmāriṣvhe</i>
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or स्मारे

*asmāra*

स्मर्य <i>asmārya</i>	स्मर्युष्व <i>asmāryuṣv</i>	स्मर <i>asmara</i>	स्मरिष्वहे <i>asmāriṣvhe</i>	स्मरार्थे <i>asmārāṭhe</i>	स्मरिष्वहे <i>asmāriṣvhe</i>
					or स्मरिष्वहे <i>asmāriṣvhe</i>

स्मरं <i>asmāra</i>	स्मर्युष्व <i>asmāryuṣv</i>	स्मर्युष्व <i>asmāryuṣv</i>	स्मरे <i>asmare</i>	स्मरार्थे <i>asmārāṭhe</i>	स्मरिष्वहे <i>asmāriṣvhe</i>
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स्तृ *stri*, 'to spread,' तस्तार or तस्तार *tastāra*, तस्तारे *tastare*.

5. \*Of verbs ending in ऋ *rī*: कृ *kṛi*, 'to throw.'

चंकरं <i>chālāra</i>	चंकरिष्व <i>chālāriṣv</i>	चंकरिष्व <i>chālāriṣv</i>	चंक्रे <i>chālāre</i>	चंकरिष्वहे <i>chālāriṣvhe</i>	चंकरिष्वहे <i>chālāriṣvhe</i>
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or चंकारे

*chālāra*

चंकरिष्व <i>chālāriṣv</i>	चंकर्युष्व <i>chālāryuṣv</i>	चंकर <i>chālāra</i>	चंकरिष्वहे <i>chālāriṣvhe</i>	चंकरार्थे <i>chālārāṭhe</i>	चंकरिष्वहे <i>chālāriṣvhe</i>
					or चंकरिष्वहे <i>chālāriṣvhe</i>

चंकारं <i>chālāra</i>	चंकर्युष्व <i>chālāryuṣv</i>	चंकर्युष्व <i>chālāryuṣv</i>	चंक्रे <i>chālāre</i>	चंकरार्थे <i>chālārāṭhe</i>	चंकरिष्वहे <i>chālāriṣvhe</i>
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6. Of verbs ending in consonants: रुच *ruḥ*, 'to grieve.'

रुषोचं <i>ruśocha</i>	रुषुचिष्व <i>ruśuchiṣv</i>	रुषुचिष्व <i>ruśuchiṣv</i>	रुषुचे <i>ruśuche</i>	रुषुचिष्वहे <i>ruśuchiṣvhe</i>	रुषुचिष्वहे <i>ruśuchiṣvhe</i>
रुषोचिष्व <i>ruśochiṣv</i>	रुषुचिष्व <i>ruśuchiṣv</i>	रुषुचिष्व <i>ruśuchiṣv</i>	रुषुचिष्वहे <i>ruśuchiṣvhe</i>	रुषुचिष्वहे <i>ruśuchiṣvhe</i>	रुषुचिष्वहे <i>ruśuchiṣvhe</i>
रुषोचं <i>ruśocha</i>	रुषुचिष्व <i>ruśuchiṣv</i>	रुषुचिष्व <i>ruśuchiṣv</i>	रुषुचे <i>ruśuche</i>	रुषुचिष्वहे <i>ruśuchiṣvhe</i>	रुषुचिष्वहे <i>ruśuchiṣvhe</i>

बुध् *budh*, 'to know,' बुबोध *bubodha*, बुबुधे *bubudhe*.

7. Of verbs changing अ *a* to ए *e*, agreeably to § 114, II. 2:  
तन् *tan*, 'to stretch.'

## Parasmaipada.

## Ātmanepada.

ततन <sup>1</sup> or ततान <sup>1</sup>	तेनिच	तेनिम	तेने	तेनिवहे	तेनिमहे
<i>tatāna</i>	<i>tātāna</i>	<i>tenīd</i>	<i>tenīd</i>	<i>tenīvāhe</i>	<i>tenīmāhe</i>
तेनिथ <sup>1</sup>	तेनथुस	तेन	तेनिथे	तेनाथे	तेनिथे
<i>tenītha</i>	<i>tenīthas</i>	<i>tenī</i>	<i>tenīthe</i>	<i>tenāthe</i>	<i>tenīthe</i>
ततान <sup>1</sup>	तेनतुस	तेनुस	तेने	तेनाते	तेनरे
<i>tātāna</i>	<i>tenītus</i>	<i>tenūs</i>	<i>tenī</i>	<i>tenāte</i>	<i>tenīre</i>

यच् *pach*, 'to cook,' पयच or पपाच *papācha*, पेचे *peche*.

## § 118. ALPHABETICAL LIST OF ANOMALOUS FORMS.

आनञ् in the Veda is optionally used for आनञ् (reduplicated base of अञ् 'to anoint') in the weak forms (§ 114, II).

आनक्, reduplicated base of अक् 'to go,' e.g. 1<sup>st</sup> dual Parasmaipada आनक्चिं.

आनम्, reduplicated base of अम् 'to pervade,' e.g. 1<sup>st</sup> singular Ātmanepada आनम्.

आर्, reduplicated base of अर् 'to go,' e.g. 1<sup>st</sup> dual Par. आरिव.

आह्, reduplicated form of a lost verb (अह्), which furnishes only some persons of the reduplicated perfect of हूँ 'to speak,' viz. Parasmaipada, singular 2. आत्य (cf. § 102, नह्), 3. आह्, dual 2. आहथुस्, 3. आहतुस्, plur. 3. आहसुस्.

इयञ्, reduplicated base of यञ् 'to sacrifice,' in strong forms (§ 114, I.), i.e. the first and third persons singular Parasmaipada and optionally in the second, 1<sup>st</sup> इयज् or इयार्ज (cf. ईज् and येज्).

ईज्, reduplicated base of यज्, in weak forms (§ 114, II), i.e., the whole Ātmanepada, the dual and plural Parasmaipada, and optionally in the second person singular Parasmaipada, e.g. 1<sup>st</sup> dual Par. ईजिव (cf. इयज्).

ईध्, reduplicated base of इध् Ātman. 'to kindle,' in the Veda, 1<sup>st</sup> or 3<sup>rd</sup> sing. ईधे.

इय्, reduplicated base of इ 'to go,' in the weak forms (§ 114, II), e.g. 1<sup>st</sup> dual Par. इयिव *iy-ivā*; in the singular Par. regularly (cf. § 111, II., and 114, I. 2), e.g. in the 3<sup>rd</sup> person इयाय *iyāy-a*.

<sup>1</sup> In the Veda also ततन्व *tatānthā*.



उवच्, reduplicated base of वच् 'to speak,' in the singular of the Parasmaipada (cf. ऊच्), 3<sup>rd</sup> उवाच.

उवद्, like the preceding, of वद् 'to speak,' उवादं (cf. ऊद्).

उवप्, like the preceding, of वप् 'to sow,' उवापे (cf. ऊप् and वेप्).

उवय्, like the preceding, of वे 'to weave,' but also regularly ववे e.g. 1<sup>st</sup> person उवयं or उवायं or ववी (cf. ऊव् and ऊय्).

उवन्, like the preceding, of वन् 'to desire' (cf. ऊन्).

उवस्, like the preceding, of वस् I. 1 'to dwell' (cf. ऊप्).

उवह्, like the preceding, of वह् 'to bear,' remember § 102 (cf. ऊह्).

ऊच्, reduplicated base of वच् 'to speak,' in the weak forms (§ 114, II.), 1<sup>st</sup> dual Par. ऊचिव (cf. उवच्),

ऊद्, reduplicated base of वद् 'to speak' (cf. उवद्),

ऊप्, reduplicated base of वप् 'to sow' (cf. उवप्), } in the weak forms.

ऊय्, reduplicated base of वे 'to weave,' in the weak forms, but also regularly, 1<sup>st</sup> dual Par. ऊयिव or वविव (cf. उवय् and ऊव्).

ऊर्णुन्, reduplicated base of ऊर्णु 'to cover.' In the second person singular Parasmaipada the termination is only ह्य, and the final उ may optionally be changed to अच् or उच्, ऊर्णुनविथ or ऊर्णुनुविथ; in the other forms उ is changed regularly, in the first person singular Parasmaipada to अच् or आच्, in the third to आच्, in all the rest to उच्; 3<sup>rd</sup> sing. Par. ऊर्णुनाव, 1<sup>st</sup> dual ऊर्णुनुविव.

ऊव्, reduplicated base of वे 'to weave,' in the weak forms (§ 114, II.), 1<sup>st</sup> dual Par. ऊविव (cf. ऊय् and उवय्).

ऊन्, redupl. base of वन् (cf. उवन्).

ऊप्, redupl. base of वप् (cf. उवप्), 1<sup>st</sup> dual Par. ऊपिव. } in the weak forms.

ऊह्, redupl. base of वह् (cf. उवह्).

येच् may optionally be used as base of the perfect of यन् 'to tie,' in the weak forms (§ 113, II.), 1<sup>st</sup> dual Par. येचिव, or regularly जयन्यिव.

चच्, reduplicated base of छ 'to make,' has the initial ह् of the personal terminations only in the third person plural Âtmanepada, e.g. 1<sup>st</sup> dual Par. चच्चव, but चक्किरे *chakr-iré*.

जेरु ० जू, 'to grow old,' may optionally be used as base of the weak forms (§ 114, II.), 1<sup>st</sup> dual Parasm. जेरुविव or जेरिव.

तद्, Vedic reduplicated base of तृ, 'to stretch,' in the weak forms (§ 114, II.), e.g. 2<sup>nd</sup> sing. Âtm. तद्विपे.

तृष, reduplicated base of तृष् 'to satisfy,' in the second person singular Parasmaipada, when without इ, तृष्य, or regularly तृष्य and तृष्यि.

तृम्, Vedic reduplicated base of तृम् 'to stop,' in the weak forms (§ 114, II.), तृम्तृम्, 3<sup>rd</sup> dual Par.

तिष्ठि, reduplicated base of ठिष् 'to spit,' also regularly टिष्ठि.

तिष्ठी, reduplicated base of ठीष् 'to spit,' also regularly टिष्ठी.

तुष्ट, reduplicated base of स्तु 'to praise,' retains इ only in the termination of the third person plural Âtmanepada, e.g. 1<sup>st</sup> dual Par. तुष्टुव.

तेरु, reduplicated base of तृ 'to cross,' in the weak forms (§ 114, II.), तेरिव, 1<sup>st</sup> dual Par.

चेप, reduplicated base of चप् 'to be ashamed,' in the same inflexions, चेपिव.

चेत् (?), reduplicated base of चस् 'to fear,' optionally in the same inflexions, त्वमिव or चेमिव.

ददद्, reduplicated base of दद् 'to give' (against § 114, II. 2), दद्वि.

ददग्, reduplicated base of दग् 'to bite,' optionally in the weak forms (§ 114, II.), दद्विग्वि or दद्विग्वि.

दद्, reduplicated base of द् 'to burst,' optionally in the weak forms (§ 114, II.), e.g., दद्विव or दद्विव.

दद्रप्, reduplicated base of दृप् 'to be proud,' optionally in the second person singular Parasmaipada, when without इ, दद्र्य or दद्र्यि.

दद्रग्, reduplicated base of दृग् 'to see,' in the second person singular Parasmaipada, when without इ, दद्रष्ठ (or दद्र्यि).

दिगि, reduplicated base of दि Âtm. 'to protect,' 1<sup>st</sup> sing. दिमि.

दिदीय, reduplicated base of दी Âtm. 'to go to ruin,' 1<sup>st</sup> sing. दिदीये.

दिद्युत्, reduplicated base of द्युत् *Ātm.* 'to shine,' दिद्युते.

दुदु, reduplicated base of द्रु 'to run,' retains the *इ* of the terminations only in the 3<sup>rd</sup> pers., plural *Ātm.*; e.g. दुदुव, but दुदुविर.

देभ्, reduplicated base of दग् 'to hurt,' optionally in the weak forms (§ 114, II.), देभिष or दद्भिष.

ननश्, reduplicated base of नश् 'to perish,' in the second person singular Parasmaipada when without इ, ननष्ठ (or नेशिष्ठ, § 114, II. 2).

पप्, reduplicated base of पत् 'to fall,' in the Veda, in the weak forms (§ 114, II.), पप्तिम.

पप्, reduplicated base of पन् *Ātm.* 'to praise,' likewise in the Veda, पप्ति.

पप्, reduplicated base of पू 'to fill,' optionally in the weak forms (§ 114, II.) e.g. पपरिष or पप्तिष.

पिप्, reduplicated base of प्याप् *Ātm.* 'to be exuberant,' पिप्ये.

फेष्, reduplicated base of फण् 'to go,' optionally in the weak forms (§ 114, II.), फेखिष or पफखिष.

फेल्, reduplicated base of फल् 'to burst,' in the weak forms (§ 114, II.), e.g. फेलिष.

वप्स्, reduplicated base of भस् 'to eat,' in the Veda, in the weak forms (§ 114, II.).

वभर्ज् optionally instead of वभज् from भज् 'to fry,' e.g. 2<sup>nd</sup> sing. Par. वभर्जिष्य or वभज्जिष्य, or without इ, वभर्ष or वभर्ष (cf. § 102).

वभूव्, reduplicated base of भू 'to become,' 'to be.' It is conjugated as follows:—

वभूव् <i>bābhūva</i>	वभूविष <i>bābhūviṣ</i>	वभूविम <i>bābhūvim</i>	वभूवे <i>bābhūve</i>	वभूविषहे <i>bābhūviṣhe</i>	वभूविमहे <i>bābhūvimhe</i>
वभूविथ <i>bābhūvitha</i>	वभूवथुस् <i>bābhūvathus</i>	वभूव <i>bābhūv</i>	वभूविषे <i>bābhūviṣhe</i>	वभूवार्थे <i>bābhūvārthe</i>	वभूविध्वे <i>bābhūvidhve</i>
					or वभूविह्वे <i>bābhūvihve</i>
वभूव <i>bābhūva</i>	वभूवथुस् <i>bābhūvathus</i>	वभूवस् <i>bābhūvas</i>	वभूवे <i>bābhūve</i>	वभूवार्ते <i>bābhūvārthe</i>	वभूविरि <i>bābhūvirī</i>

वभृ, reduplicated base of भृ 'to bear,' retains इ only in the third person plural Âtmanepada, वभृत्, but वभिरे.

भेज्, reduplicated base of भज् 'to divide,' in the weak forms (§ 114, II.), भेजिव, भेजयुस्.

भेज्, reduplicated base of भ्राज् Âtm. 'to shine,' optionally, 1<sup>st</sup> sing. भेजे or वभ्राजे.

धेम, reduplicated base of भ्रम् 'to whirl,' optionally in the weak forms (§ 114, II.), धेमिव or वभ्रमिव.

धेज्, reduplicated base of भ्राज् Âtm. 'to shine,' optionally, धेजे or वभ्राजे.

भ्लेज्, reduplicated base of भ्राज् Âtm. 'to shine,' optionally.

ममज्, reduplicated base of मज्ज् 'to dive,' in the second person singular Parasmaipada, when without इ, ममडकथं, else ममज्जिथ.

ममा, reduplicated base of मि II. 5, 'to throw,' and मी II. 9, 'to hurt,' in the singular Parasm. ममी, but 1<sup>st</sup> dual मिमिव.

ममृ, reduplicated base of मृ Âtm. 'to die,' is conjugated in the Parasmaipada, e.g. 1<sup>st</sup> sing. ममरं or ममारं, etc.

ममार्ज्, see ममृज्.

ममृज्, reduplicated base of मृज् 'to wipe.' In the singular Parasmaipada it must, and in all the other inflexions, when the termination begins with a vowel, it may become मार्ज्, e.g. 1<sup>st</sup> and 3<sup>rd</sup> sing. ममार्ज्, 3<sup>rd</sup> plur. ममार्जुस् or ममृजुस्. This verb belongs to those which may optionally reject the initial इ of the termination, except in the third person plural Âtmanepada. The 1<sup>st</sup> dual Par. for instance may be ममृज्व or ममृजिव or ममार्जिव.

मन् in the Veda instead of मेन् (§ 114, II. 2) from मन् 'to think,' मन्वाद्ये.

येज् in the Veda, optionally in the weak forms (§ 114, II.), of यज् 'to sacrifice,' e.g. 1<sup>st</sup> sing. Âtm. येजे (cf. इयज्, ईज्).

ररन्थ्, reduplicated base of रथ् 'to perish,' before terminations beginning with a vowel, e.g. 1<sup>st</sup> and 3<sup>rd</sup> person sing. Parasm. ररन्थ्, 2<sup>nd</sup> person ररन्थिथ, but without इ, ररन्थं.

रेज्, reduplicated base of राज् 'to shine,' in the weak forms (§ 114, II.), e.g. रेजिव or रराजिव.

रेध्, reduplicated base of राध्, but only when it means 'to hurt,' in the weak forms (§ 114, II.).

ल्ला, reduplicated base of ली 'to adhere,' optionally in the singular Parasmaipada, e.g. 3<sup>rd</sup> person लली or लिलार्थ, but in the Âtm. regularly लिख्ये (Sch. Pānini VI. 1, 51; cf. Westergaard, Radices).

ववक्, reduplicated base of वङ् 'to be crooked,' in the Veda in the weak forms (§ 114, II.), e.g. वावक्ते, 3<sup>rd</sup> plur. Âtm. without इ.

ववृ, reduplicated base of वृ 'to select,' etc., attaches the terminations without इ, except in the second person Par. (but in the Veda also here) and in the third plural Âtm., ववृव, ववरिथ्य (Ved. ववर्य) वव्रिरे.

ववन्, instead of ववन्, from वन् 'to honour,' in the weak forms (§ 114, II.), in the Veda, e.g. ववन्ते, 1<sup>st</sup> and 3<sup>rd</sup> sing. of the Âtmanepada.

विद् 'to know.' If the perfect of this verb is used in the sense of the present (§ 108, p. 91), it rejects the reduplication and the initial इ of the terminations, e.g. 1<sup>st</sup> and 3<sup>rd</sup> sing. Par. विद्, 2<sup>nd</sup> sing. वेत्स्ये, 1<sup>st</sup> dual Par. विद्, 1<sup>st</sup> plur. Par. विद्म. These anomalies are restricted to the Parasmaipada.—When expressing the perfect it is formed regularly, विवेद्, etc.

विविच्, reduplicated base of व्यच् 'to surround,' in the weak forms (§ 114, II.), विविचिथ (cf. विव्यच्).

विविध्, reduplicated base of व्यध् 'to beat,' in the weak forms (§ 114, II.), cf. विव्यध्.

विव्यच्, reduplicated base of व्यच् in the sing. Par. (cf. विविच्).

विव्यच्, reduplicated base of व्यच्, Âtm. 'to tremble,' 1<sup>st</sup> sing. विव्यचे

विव्यध्, reduplicated base of व्यध्, in the sing. Par. (cf. विविध्)

विव्यच्, reduplicated base of व्यच् 'to cover,' in the singular Parasma necessarily, in the other forms optionally, e.g. 3<sup>rd</sup> sing. Parasm विव्याय, 1<sup>st</sup> dual Par. विव्यिव or विव्यियव.

वेप्, reduplicated base of वप्, in the Veda optionally in the weak forms (§ 114, II.), e.g. वेपे; cf. उवप्, ऊप्.

वेम्, reduplicated base of वम् 'to vomit,' likewise.

शशस्, reduplicated base of शस् 'to hurt' (against § 114, II. 2),

शशसिक्.

शय्, reduplicated base of शृ 'to hurt,' optionally in the weak forms (§ 114, II.), e.g. शशरिक् or शश्रिक्.

शुग्, reduplicated base of श्वि 'to swell,' optionally, e.g. 3<sup>rd</sup> sing. Par. शुशाक् or शिश्याक्.

.शुय्, reduplicated base of श्रु 'to hear,' rejects the initial इ of the terminations, except in the 3<sup>rd</sup> plur. Âtm., e.g. 1<sup>st</sup> dual Par.

शुयुक्, but शुयुक्विरे.

श्रेय्, reduplicated base of श्रय्, and optionally of श्रन् 'to loosen,' in the weak forms (§ 114, II.), e.g. श्रेयिक् or शश्रन्विक्.

सच् in the Veda instead of सेच्, from सच् 'to follow,' e.g. सच्चिरे.

समज्, reduplicated base of सज् 'to stick,' optionally in the weak forms (§ 114, II.), e.g. समजिक् or समज्जिक्.

समूय्, reduplicated base of सू 'to bring forth,' in the Veda,

समूय् (cf. बभूय्).

सम्, reduplicated base of सू 'to go,' rejects the initial इ of the terminations, except in the 3<sup>rd</sup> plur. Âtm., e.g. सम्ब.

ससज्, reduplicated base of सज् 'to abandon,' in the second pers. singular Parasm. when without इ, ससज्ठे or ससज्जिक्.

सस्वज्, reduplicated base of स्वज् 'to embrace,' optionally, e.g. सस्वजे or सस्वज्जे.

सुपप्, reduplicated base of स्वप् 'to sleep,' in the weak forms (§ 114, II.), e.g. सुपुपिक् (cf. सुप्यप्).

सुप्यप्, reduplicated base of स्वप् 'to sleep,' in the strong forms (§ 114, I.), e.g. 3<sup>rd</sup> singular Parasm. सुप्याय्.

सोन् (?), reduplicated base of सन् 'to sound,' optionally in the weak forms (§ 114, II.).

सोम् (?), reduplicated base of सम् 'to be unconfused,' like the preceding.

स्येम्, reduplicated base of स्यम् 'to sound,' like the preceding, e.g. स्येमुस् or सस्यमुस्, 3<sup>rd</sup> plur. Par.

सेन्, reduplicated base of सन् 'to sound,' like the preceding.

Observ. In the Veda the reduplication is sometimes rejected.

§ 119. The reduplicated perfect is restricted to monosyllabic primitive verbs not beginning with ई ई, ऊ ऊ, ऋ ऋ, a diphthong, or इ इ, उ उ, ऋ ऋ followed by a compound consonant. All other verbs take the periphrastic form.

## 2. PERIPHRASTIC PERFECT.

§ 120. According to the preceding paragraph the periphrastic perfect is formed:—

1. From primitive verbs 1. consisting of more than one syllable, e.g. चकास् *chakás*, 'to shine.'

2. Beginning: (a) with ई ई, ऊ ऊ, ऋ ऋ, or a diphthong, e.g. ईद ईद 'to praise.'

(b) With इ इ, उ उ, ऋ ऋ, followed immediately by more than one consonant, e.g. इन्ध इन्ध 'to kindle.'

II. From all the derivative verbs (§§ 39-62; cf. Pāṇini, III. 1, 35).

§ 121. The periphrastic perfect is formed by affixing आम् *ām* to the verb, e.g. चकासाम् *chakás-ām*, ईदाम् *íd-ām*, इन्धाम् *indh-ām*, and by combining with this form the reduplicated perfect of the verbs अस् *as*, 'to be,' भू *bhū*, 'to become,' or कृ *kṛi*, 'to make,' which lose their accents.

When, according to § 65, the verb ought to be conjugated in the Âtmanepada, the reduplicated perfect of कृ *kṛi* follows the Âtmanepada, but अस् *as* and भू *bhū* are always conjugated in the Parasmaipada, e.g. ईद ईद, Âtm., 1<sup>st</sup> sing. perfect with कृ *kṛi*, ईद ईद चक्रे *íd-íd-ā chakre*, with अस् *as*, or भू *bhū*, ईद ईद ईदाम् *íd-ām āsa*, ईद ईद ईदाम् *íd-ām babhūva*.

§ 122. Before the affix आम् *ām*, the base undergoes the following modifications:—

1. A final अ *a*, or आ *ā*, is rejected, e.g. from बोधय *bodhaya*,

causal of बुध् *budh*, 'to understand,' बोधयाम् *bodhayām*; दरिद्रा *daridrā*, 'to be poor,' दरिद्राम् *daridrām*.

2. A final इ *i* or ई *ī* is changed to अय् *ay*, उ *u* or ऊ *ū* to अव् *av*, ए *ri* or ऐ *ri* to अर् *ar* (guna), e.g. बोभू *bobhū*, frequentative of भू *bhū*, 'to become,' बोभवाम् *bobhavām*.

3. Penultimate इ *i*, उ *u*, or ए *ri*, followed by a simple consonant, are changed to ए *e*, ओ *o*, अर् *ar* (guna), e.g. वावृत् *vāvrit*, 'to choose,' वावर्ताम् *vāvartām*. The last इ *i* of the desiderative preceding य् remains unchanged, e.g. बुबोधयाम् *bubodhish-ām*; also *i*, *u*, *ri*, *li* of frequentatives, followed by a radical consonant.

4. The rule, given § 59, 5, applies also here, e.g., वेभिय *bebhidyā*, frequentative of भिद् *bhid*, 'to split,' makes वेभिदाम् *bebhid-ām*; नमस्य *namasya*, नमस्याम् *namasy-ām* or नमसाम् *namas-ām*.

§ 123. PARADIGM: छादय *chhādaya* I. 10, of छद् *chhad* 'to shade.'

छादयाम् <i>chhādayām</i>	आस	or वभूव	or चंकर	or चंकोर	or चंके
	<i>āsa</i>	<i>babhūca</i>	<i>chakara</i>	<i>chakāra</i>	<i>chakre</i>
	आसिथ	वभूविथ	चंकर्य		चंक्रथे
	<i>āsitha</i>	<i>babhūvitha</i>	<i>chakartha</i>		<i>chakrutha</i>
	आस	वभूव	चंकार		चंके
	<i>āsa</i>	<i>babhūca</i>	<i>chakāra</i>		<i>chakre</i>
	आसिव	वभूविव	चंक्रव		चंक्रवहे
	<i>āsiva</i>	<i>babhūciva</i>	<i>chakriva</i>		<i>chakrivaha</i>
	आसयुत्	वभूवयुत्	चंक्रयुत्		चंक्राथे
	<i>āsathus</i>	<i>babhūvathus</i>	<i>chakrathus</i>		<i>chakrathā</i>
	आसतुत्	वभूवतुत्	चंक्रतुत्		चंक्राते
	<i>āsatus</i>	<i>babhūvatus</i>	<i>chakratu</i>		<i>chakratā</i>
	आसिम	वभूविम	चंक्रम		चंक्रमहे
	<i>āsima</i>	<i>babhūvima</i>	<i>chakrīma</i>		<i>chakrīmaha</i>
	आस	वभूव	चंक्र		चंक्रहे
	<i>āsa</i>	<i>babhūca</i>	<i>chakra</i>		<i>chakradhe</i>
	आमुत्	वभूवुत्	चंक्रुत्		चंक्रिरे
	<i>āsus</i>	<i>babhūvus</i>	<i>chakrus</i>		<i>chakrura</i>

§ 124. ALPHABETICAL LIST OF ANOMALOUS FORMS.

अयाम् from अय् 'to go' (against § 119).

आसाम् from आस् *Ātm.* 'to sit' (likewise).



क्षतीयाम् from क्षत् 'to blame' (cf. § 81), which forms also a reduplicated perfect.

ओषाम् from उष् 'to burn' (against § 119, forms also a reduplicated perfect).

कामयाम् from कम् 'to love,' like the preceding.

कासाम् from कास् 'to cough' (against § 119).

गोपायाम् from गुप् 'to protect' (cf. § 81), which forms also a reduplicated perfect.

जिह्वयाम् from ज्ञो 'to be ashamed,' with reduplication (against § 119); forms also a reduplicated perfect.

जुह्वाम् from ऊ 'to sacrifice,' like the preceding.

दयाम् from द्य् 'to give' (against § 119).

दीध्याम् from दीधी 'to shine' (against § 122, 2).

धूपायाम् from धूप 'to fumigate' (cf. § 81); forms also a reduplicated perfect.

पणायाम् from पण्, and } 'to praise,' like the preceding.

पनायाम् from पन् }

विभयाम् from भी 'to fear,' with reduplication; against § 119; forms also a reduplicated perfect.

विभराम् from भृ 'to bear,' like the preceding.

विच्छायाम् from विष् 'to go' (cf. § 81), forms also a reduplicated perfect.

विदाम् from विद् 'to know,' against § 119; forms also a reduplicated perfect.

वेव्याम् from वेवी 'to go,' against § 122, 2.

#### SIXTH VERBAL FORM: AORIST.

§ 125. The aorist has seven forms. But most verbs are restricted to one, some admit of two, and very few of three.

§ 126. Three of these seven forms are formed by personal terminations, the other four by compounding the verb with the three aorists, or the imperfect and two aorists, of the verb अस् as

'to be.' We shall call the latter compound aorists, and the former simple aorists.

§ 127. All the seven forms take the temporal augment according to the rules laid down in § 74, 1. It is rejected when the aorist is used with the negative particle मा *mā*, or मा स्म *mā sma*, in the sense of a prohibitive imperative; in the Veda also in many other instances.

### THE THREE SIMPLE AORISTS

#### FIRST FORM OF THE AORIST.

§ 128. The augmented verb is combined with the terminations of the imperfect (§ 74, 2). Verbs ending in आ *ā* or diphthongs, and frequentatives take उस् *us* in the third person plural Parasmaipada, before which final आ *ā* and diphthongs are rejected, e.g. दा *dā*, 'to give,' अदा + उस् *ālá + us = अदुस् ādus*. Before the other terminations final diphthongs are changed to आ *ā*, e.g. धे *dhe*, 'to drink,' अधे + म *ādhe + ma = अधाम ādhāma*. The initial अ *a* of the termination of the first person singular Parasmaipada is dropped after आ *ā*, e.g. अधा *adhā* (instead of अधे *adhe*) + अम् *am* becomes अधाम् *ādhām*.

§ 129. Only twelve verbs and their first frequentatives take this form of the aorist. In the Veda, however, it is used more frequently. The first aorist is conjugated in the Parasmaipada only (but cf. § 130). A radical अ *ri* is changed to अर् *ar*. The second and third persons singular Parasmaipada follow the rules given in § 103, e.g. वृज् *rrij* makes in the 2<sup>d</sup> and 3<sup>d</sup> persons sing. Par. अवर्क *āvark*.

§ 130. Nine verbs ending in न् *n* or ण् *n* take this form in the second and third persons singular of the Ātmanepada, before the terminations of which, viz. थास् *thās* and ता *ta*, the nasal is rejected, e.g. तन् *tan*, 'to stretch,' अतथास् *ā-ta-thās*, अतता *ā-ta-ta*; गन् *gan*, 'to go,' अगथास् *ā-ga-thās*, अगता *ā-ga-ta*.—सन् *san*, 'to obtain,' असन् *ā-sān*, 'to obtain,' असाथास् *ā-sā-thās*, असाता *ā-sā-ta*. lengthens अ *a* at the same time, असाथास् *ā-sā-thās*, असाता *ā-sā-ta*.

THIRD FORM OF THE AORIST.

§ 135. In the third form the base is reduplicated and takes the terminations of the second form and the augment.

The rules for the reduplication of monosyllabic verbs are the same as those given for the reduplicated perfect (§ 111 and especially § 111, I).

A final *इ* *i* of the base is changed to *इय* *iy*, a final *उ* *u* to *उव्* *uv*, radical *ञ* *ri* to *अर्* *ar*, and final *ए* *e* is rejected, e.g. *ग्री* *gri*, 'to go,' *अग्रीयम्* *a-ṣi-ṣriy-am*, *अग्रीयस्* *aṣṣriy-as*, etc.; *द्रु* *dru*, 'to run,' *अद्रुवम्* *a-du-druv-am*; *धे* *dhe*, 'to drink,' *अद्धम्* *a-da-dh-am*; *हृ* *hri*, 'to make,' *अचकरम्* *a-cha-kar-am*.

§ 136. This form is the regular aorist of all the derivative verbs ending in the affix *अय* *aya*, viz., causals, verbs of the tenth conjugational class, and denominatives in *अय* *aya*.

But there are some peculiarities regarding the modification of the bases as well as the reduplication.

I. The affix *अय* *aya* is rejected, *तक्ष* *taksh*-*aya*, causal of *तक्ष्* *taksh*, 'to slice,' *अततक्षम्* *a-ta-taksh-am*.

II. A long vowel which by the rejection of *अय* *aya* has become the penultimate, is shortened, and for a penultimate diphthong its second part is substituted, viz., *इ* *i* for *ए* *e* and *ऐ* *ai*, *उ* *u* for *ओ* *o* and *औ* *au*, e.g. *पाठय* *pāth-aya*, causal of *पठ्* *paṭh*, 'to recite,' becomes *पठ्* *paṭh*; *दापय* *dāpaya*, causal of *दा* *dā*, *दप* *dap*; *रेपय* *re-paya*, causal of *री* *rī* (§ 60), *रिप्* *rip*; *स्फोरय* *sphor-aya*, causal of *स्फुर* *sphur*, *स्फुर* *sphur*; *भावय* *bhāv-aya*, causal of *भू* *bhū*, *भव* *bhav*.

There are many exceptions to the latter rule; thus the long vowels and diphthongs of denominatives remain unchanged, *मालय* *māl-aya*, from *माला* *mālā*, 'a garland,' becomes *माल* *māl*. For other sporadic instances, as, *टीक्* *ṭik*, from *टीकय* *ṭik-aya*, causal of *टीक्* *ṭik*, 'to go'; *नेद* *ned*, from *नेदय* *ned-aya*, causal of *निद* *nid*, 'to blame' and 'to be near'; *लोक* *lok*, from *लोकय* *lok-aya*,

causal and tenth conj. cl. of लोक् *lok*, 'to see,' cf. my 'Vollständige Grammatik,' § 844.

III. If the verb contains अर् *ar*, आर् *ār*, ईर् *īr*, or अल् *al*, being modifications of च् *ri*, वृ *ri*, or लृ *li*, these letters either are left unchanged, or अर् *ar*, आर् *ār*, and ईर् *īr* are changed to च् *ri* अल् *al* to लृ *li*, e.g. वर्तय *varṭ-aya*, causal of वृत् *vṛit*, 'to be occupied,' may form its aorist either from वर्त *varṭ* or वृत् *vṛit*; मार्जय *mārjaya*, causal of मृज् *mṛij* (§ 60), either from मार्ज *mārj* or मृज् *mṛij*; कीर्तय *kīrt-aya*, tenth conj. cl. of कृत् *kṛit* (§ 61), either from कीर्त *kīrt* or कृत् *kṛit*; कल्पय *kalpaya*, causal of क्लृप् *klīp*, 'to prosper,' either from कल्प *kalp* or क्लृप् *klīp*.

IV. The verb modified according to the rules I. II. III. is the base of the reduplication. The reduplication follows the general rules in regard to consonants, medial अ *a*, इ *i*, उ *u*, if they are followed by a compound consonant, and आ *ā*, ई *ī*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o*, and औ *au* (cf. II. and § 46), e.g. from तक्षय *takshaya*, अततक्षम् *a-ta-taksh-am*; वर्तय *varṭaya*, अववर्तम् *a-va-varṭ-am* (cf. III.); भिक्षय *bhikshaya*, causal of भिक्ष् *bhiksh*, 'to beg,' अविभिक्षम् *a-bi-bhiksh-am*; मालय *mālaya*, अममालम् *a-ma-māl-ām*; टीकय *tīkaya*, अटिटीकम् *a-ti-tīk-am*; नेदय *nedaya*, अनिनेदम् *a-ni-ned-am*; लोकय *lokaya*, अलुलोकम् *a-lu-lok-am*.

But there are special rules for the reduplication of अ *a*, इ *i*, and उ *u*, when followed by a single consonant, and of च् *ri* and लृ *li*.

1. A medial अ *a*, followed by a single consonant, is represented in the reduplicated syllable by इ *i* when the verb begins with a compound consonant, by ई *ī* when the verb begins with a single consonant, e.g. क्रमय *kramaya*, causal of क्रम् *kram*, 'to go,' अचिक्रमम् *a-chi-kram-am*; पाठय *pāṭhaya*, causal of पठ् *paṭh*, अपीपठम् *a-pī-path-am*; दापय *dāpaya*, causal of दा *dā*, अदीदपम् *a-dī-dap-am* (cf. II.).

Exceptions. (a) The exception 1 to the rule given in § 54, applies also here, e.g. च्यावय *chyāvaya*, causal of च्यु *chyu*, makes

अचुचयम् *a-chu-chyar-am*, or अचिचयम् *a-chi-chyar-am*; other examples see under 2.

(b) For some sporadic exceptions, cf. my 'Voll-tändige Grammatik,' §§ 814, 208, 209, 'Kurze Grammatik,' §§ 267-70, e.g. सम्भाजय *sabhājaya*, 'to honour,' असम्भाजम् *a-sa-sabhāj-am*.

2. Medial *ṛ i* and *उ u*, when followed by a single consonant, are represented in the reduplicated syllable by *ṛ i* and *उ u* when the verb begins with a compound consonant, by *ई i* and *ऊ u* if when the verb begins with a single consonant, e.g. क्षेपय *kṣhepaya*, causal of क्षिप् *kṣip*, 'to throw,' अचिक्षिपम् *a-chi-kṣip-am*; क्रोधय *krodhaya*, causal of क्रुध् *krudh*, 'to be angry,' अचुकुधम् *a-chu-krudh-am*; but भेदय *bhedaya*, causal of भिद् *bhid*, 'to split,' अवीभिदम् *a-bi-bhid-am*; बोधय *bodhaya*, causal of बुध् *budh*, अवबुधम् *a-bi-budh-am*.

This rule applies also to *उ u*, when it represents an *अ a*, which is followed by *व v*, according to Exc. a, from 1, e.g. (cf. § 54, 1) from द्रावय *drāvaya*, अद्वाद्वम् *a-du-dra-v-am* (or अदिद्वम् *a-di-dra-v-am*); from नावय *nāvaya*, अनुनवम् *a-ni-nar-am*.

There are some exceptions to this rule, e.g. from कुमारय *kumāraya*, denominative of कुमार *kumāra*, 'a youth,' अचुकुमारम् *a-chu-ku-mār-am*; cf. my 'Voll-tändige Grammatik,' §§ 814, 208, 209.

3. *अ ri* and *इ li*, if preceded or followed by a compound consonant, are represented in the reduplicated syllable by *ṛ i*, else by *ई i*, e.g. स्पर्शय *sparṣaya*, causal of स्पर्श *spriṣ*, 'to touch,' when forming its aorist from स्पर्श *spriṣ* (cf. III.), makes अपिस्पर्शम् *a-pi-spriṣ-am*; तृप्पय *trīppaya*, causal of तृप् *trīp*, 'to satisfy,' अति-तृप्पम् *a-ti-trīp-am*; but वर्तय *varṭaya*, when forming its aorist from वर्त् *ṛit* (III.), makes अवीवर्तम् *a-vi-ṛit-am*; मार्यय *māryaya*, causal of मृज् *mriḥ*, अमीमृजम् *a-mi-mriḥ-am*; कीर्तय *kīrtaya*, tenth conj. class of कृत् *krī*, अचीकृतम् *a-chi-krī-am*; कल्पय *kālpaya*, अचीकृपम् *a-chi-kṛp-am*.

V. Verbs beginning with a vowel or diphthong are reduplicated according to § 54. II., and augmented agreeably to § 74, I.,

e.g. (cf. § 54, II.) from आशय *āçaya*, reduplicated base अशिश् *a-çiç-*, with augment and termination 'आशिशम् *ā-çiç-am*; अभय *abhraya*, आविभम् *ā-bibhr-am*; अर्चय *archaya*, अर्चिचम् *ār-chich-am*; इन्धय *indhaya*, ऐन्दिधम् *ain-didh-am*.

§ 137. ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES  
IN THE THREE SIMPLE FORMS OF THE AORIST.

अचम्, etc., 2<sup>nd</sup> form, from घस्, 'to eat,' with syncope for अघसम्.  
अख्याम्, etc., 2<sup>nd</sup> form, from ख्या, 'to speak,' by rejecting the final of the verb.

अग्लुचम्, etc., 2<sup>nd</sup> form, from ग्लुष्, 'to go.'

अचकथम्, or regularly अचीकथम्, etc., 3<sup>rd</sup> form, from कथ्, 10<sup>th</sup> conj. cl., 'to tell.'

अचचहम्, or regularly अचीचहम्, etc., 3<sup>rd</sup> form, from चह्, 10<sup>th</sup> conj. cl., 'to deceive.'

अचचेष्टम्, or regularly अचिचेष्टम्, etc., 3<sup>rd</sup> form, from चेष्ट्, 'to struggle.'

अचुदम्, 2<sup>nd</sup> form (?), cf. अवुदम्.

अजगणम्, or regularly अजीगणम्, 3<sup>rd</sup> form, from गण्, 10<sup>th</sup> conj. cl., 'to number.'

अजिघ्रिपम्, 3<sup>rd</sup> form, from घ्रापय, causal of घ्रा, 'to smell.'

अजीहिपम्, Vedic 3<sup>rd</sup> form, from ह्रापय, causal of ह्रा, 'to leave.'

अजुहावम् or अजूहवम्, 3<sup>rd</sup> form, from ह्रायय, causal of ह्रे, 'to call' (formed as if the causal was \*हावय from ह for ह्रे).

अजूङ्गरम्, Vedic 3<sup>rd</sup> form, from ह्राय, causal of हृ, 'to be crooked.'

अतत्वरम्, 3<sup>rd</sup> form, from त्वरय, causal of त्वर्, 'to hasten.'

अतस्तरम्, 3<sup>rd</sup> form, from स्तारय, causal of स्तृ, 'to spread' (अतिस्तरम्, which would be the regular form, is derived from स्तृ, which is identical with स्तृ).

अतिष्ठिपम्, 3<sup>rd</sup> form, from स्थापय, causal of स्था, 'to stand.'

अददरम्, 3<sup>rd</sup> form, from दारय, causal of दृ, 'to burst.'

अदिद्युतम्, 3<sup>rd</sup> form, from द्योतय, causal of द्युत्, 'to shine.'

अध्वसम्, 2<sup>nd</sup> form, from ध्वस्, 'to fall.'

अनेशम्, 3<sup>rd</sup> form, from नेग्, 'to perish' (with syncope for \*अने-  
नशम्, cf. § 114, II. 2).

अपतम्, 3<sup>rd</sup> form, from पत्, 'to fall' (with syncope for अपपतम्).

अपमयम्, 3<sup>rd</sup> form, from प्रघ्, 'to spread.'

अपस्यम्, 3<sup>rd</sup> form, from स्यग्, 'to take.'

अपीप्यम्, 3<sup>rd</sup> form, from पायय, causal of पा, 'to drink' (§ 60);  
with syncope for अपीपयम् (which appears actually in the Veda).

अबुदम्, 2<sup>nd</sup> form, from बुन्द् (?) or जुन्द्, बुन्ध).

अबुधम्, see अबुदम्.

अभूवम्, 1<sup>st</sup> form, from भू, 'to become,' which is changed to भूय  
in the first person singular and in the third person plural Par. (cf.  
§ 118, p. 106); the other inflexions are regular, 2<sup>nd</sup> sing. अभूत्, etc.

अभ्रशम्, 2<sup>nd</sup> form, from भ्रश्, 'to fall.'

अभसम्, 2<sup>nd</sup> form, from भस्, 'to fall.'

अयोचम्, 3<sup>rd</sup> form (for \*अयवचम् = अवचम् = अयोचम्), from  
यच्, 'to speak.'

अशिपम्, 2<sup>nd</sup> form, from शीस्, 'to instruct' (cf. § 108 and the  
accentuation when without augment, शिपम्).

अशुश्रवम्, or regularly अशिश्चयम्, 3<sup>rd</sup> form, from श्यायय, causal  
of शि, 'to swell,' 'to go.'

अश्रमम्, 2<sup>nd</sup> form, from श्रम्, 'to be careless.'

अश्रम्, 2<sup>nd</sup> form, from श्रि, 'to swell.'

असमरस्, 3<sup>rd</sup> form, from स्मारय, causal of स्मृ, 'to recollect.'

असिध्वपम्, Vedic } 3<sup>rd</sup> form, from स्वापय, causal of स्वप्, 'to  
असुपुषम्, common } sleep.'

असद्, 2<sup>nd</sup> form, from सद्, 'to ascend.'

असभम्, 2<sup>nd</sup> form, from सभ्, 'to stop.'

असद्, 2<sup>nd</sup> form, from सद्, 'to ooze,' only in the Parasma.

अस्रमम्, 2<sup>nd</sup> form, from स्रम्, 'to be careless.'

अस्रशम्, 2<sup>nd</sup> form, from स्रग्, } 'to fall.'

अस्रसम्, 2<sup>nd</sup> form, from स्रस्, }

असहम्, 2<sup>nd</sup> form, from सह्, 'to trust.'

अहम्, 2<sup>nd</sup> form, from अह्, 'to call.'

आन्ध्रम्, 3<sup>rd</sup> form, from अन्धय्, 10<sup>th</sup> conj. cl. of अन्ध्, 'to be blind.'

आस्यम्, 2<sup>nd</sup> (?) or third, for primitive *á-sas-am*) form, from आस, 'to throw.'

अनीनम्, 3<sup>rd</sup> form, from ऊनय्, 10<sup>th</sup> conj. cl. of ऊन्, 'to diminish.'

अर्णुन्वम्, 3<sup>rd</sup> form, from ऊर्णवय्, causal of ऊर्ण्, 'to cover.'

#### THE FOUR COMPOUND AORISTS.

§ 138. The imperfect and the two aorists of अस् *as*, by which the four last aorists are formed (§ 126), reject their initial आ *á* (cf. § 139 sqq.).

#### FOURTH AND FIFTH FORMS OF THE AORIST.

§ 139. In both forms the augmented verb is compounded with the inflexions of the imperfect of अस् *as* (§ 108, p. 84), which reject their initial आ *á*, viz., सम् *sam*, सीम् *sís*, etc.; the third person plural substitutes सुस् *sus* for सन् *san*. In the fourth aorist these forms are attached immediately to the base, in the fifth form इ *i* is inserted before them. When इ *i* is inserted the initial स् *s* of the terminations becomes श् *sh*, after which त् *t* and थ् *th* are changed to ट् *t* and ठ् *th* (§ 17). In the second and third persons singular of the Parasmaipada the initial स् *s* is rejected after the inserted इ *i*, and the latter combines with the ई *í* of the termination to ई *í*, \*इसीस् *isís* = ईस् *ís*, \*इसीत् *isít* = ईत् *ít*. The terminations therefore are:—

#### Parasmaipada.

In the fourth form.

In the fifth form.

सम् <i>sam</i>	स्र <i>sr a</i>	स्र <i>sra</i>	इषम् <i>isham</i>	इष्व <i>ishva</i>	इष्म <i>ishma</i>
सीम् <i>sís</i>	स्तम् <i>stam</i>	स्त <i>sta</i>	ईस् <i>ís</i>	इष्टम् <i>ishtam</i>	इष्ट <i>ishtu</i>
सीत् <i>sít</i>	स्ताम् <i>stám</i>	सुस् <i>sus</i>	ईत् <i>ít</i>	इष्टाम् <i>ishtám</i>	इष्टुस् <i>ishtus</i>



## Ātmanepada.

In the fourth form.

सिद्धि	स्वहि <i>svahī</i>	स्महि <i>smahī</i>
स्थास् <i>sthās</i>	साधाम् <i>sādhām</i>	ध्वम् <i>dhvam</i> (द्धम् <i>dhvam</i> , see Obs. 3)
स ग्रा	साताम् <i>sātām</i>	सत <i>sata</i>

In the fifth form.

इषि <i>ishi</i>	इष्वहि <i>ishvahi</i>	इष्महि <i>ishmahī</i>
इषास् <i>ishthās</i>	इषाधाम् <i>ishādhām</i>	इध्वम् <i>idhvam</i> (इद्धम् <i>idhām</i> , see Obs. 3)
इष्ट <i>ishṭa</i>	इषाताम् <i>ishātām</i>	इषत <i>ishata</i>

Obs. 1. यद् *grah*, 'to take,' inserts before all terminations, and the verbs ending in च् *ṛī* may insert in the Ātmanepada, इ *i* instead of इ *i*, e.g. 1<sup>st</sup> sing. Par. अग्रहीयम् *agrahītham*, Ātm. अग्रहीषि *agrahīshi*, and from स्तृ *strī*, 'to spread,' 1<sup>st</sup> sing. Ātm. अक्षरिषि *astarishi* or अक्षरीषि *asthīshi*.

Obs. 2. In the fourth form the terminations beginning with स *s*, स् *st*, or स् *sth* undergo the changes prescribed in § 17, e.g. अकार् *akār* + स्तम् *stam* becomes अकार्ष्टम् *akār-ṣṭam*, from कृ *kṛi*, 'to make.'

Obs. 3. The termination of the second pers. plur. Ātman. of the fourth aorist ध्वम् *dhvam*, if preceded by द् *d*, or any vowel or diphthong, except अ *a* or आ *ā*, is changed to द्धम् *dhvam*, e.g. अक्ष *akṣi* + ध्वम् *dhvam* makes अक्षद्धम् *akṣi-dhvam*. In the fifth aorist the termination इध्वम् *idhvam* or, according to Obs. 1, इध्मम् *idhmam*, if preceded by य *y*, व *v*, र *r*, ल *l*, or ह *h* (cf. § 116, II.), optionally becomes इद्धम् *idhām*, or इद्धम् *idhām*, e.g. अनाविध्वम् *alanidhvam*, or अनाविद्धम् *alanidhām*, from कृ *lū*, 'to cut.'

§ 140. Verbs ending in इ *i*, ई *ī*, उ *u*, and आ *ā* generally take the fourth aorist; also some with final consonants, enumerated in my 'Kurze Grammatik,' § 283. Those ending in आ *ā*, ए *e*, ऐ *ai*, and औ *o* take it in the Ātmanepada, optionally (viz. the fourth or the fifth form) also those which end in च् *ṛī*.

All the other verbs, especially those ending in ऊ *ú*, इ *i*, or consonants, generally use the fifth form.

But there are many exceptions on either side; thus the verbs with final च *ri*, which is preceded by a compound consonant, admit in the Âtmanepada of the fifth form as well as of the fourth.

§ 141. In the Parasmaipada of the fourth form a medial अ *a* of the base is lengthened, इ *i* and ई *ī* are changed to ऐ *ai*, उ *u* to औ *au*, च *ri* to आर *ár*,<sup>1</sup> e.g. पच *pach*, 'to cook,' अपाचम् *a-páksham* (cf. § 145 and § 17), क्षिप् *kship* अक्षिपम् *a-kshaip-sam*, नी *ní* अनैषम् *a-nai-sham* (§ 17), तुद् *tud* अतौत्सम् *a-taut-sam*, हृ *hri* अकार्षम् *a-kár-sham* (§ 17).

In the Âtmanepada of the fourth form final इ *i* and ई *ī* are changed to ए *e*, उ *u* to ओ *o*, च *ri* to ईर *ír*, and, when preceded by labials or व *v*, to ऊर *úr*; final ए *e*, ऐ *ai*, and ओ *o* to आ *á*, e.g. नी *ní* अनेषि *a-ne-shi* (§ 17), स्तृ *strí* अस्तृषि *a-stír-shi*, त्रि *trai*, 'to protect,' अत्रासि *a-trá-si*.

In the Parasmaipada of the fifth form final उ *u* and ऊ *ú* of the base become आव् *áv*, final च *ri* becomes आर *ár*, e.g. क्षु *kshu*, 'to sneeze' (an exception from § 140), अचाविषम् *a-kshárv-isham*, लू *lú*, 'to cut,' अलाविषम् *a-lárv-isham*, कृ *kri*, 'to throw,' अकारिषम् *a-kárv-isham*. An अ *a* followed by a single radical consonant must be lengthened in some instances; sometimes this change is optional, whilst in a third class of verbs it must remain unchanged, e.g. ज्वल् *jval*, 'to blaze,' अज्वालिषम् *a-jvāl-isham*, कण् *kan*, 'to sound,' अकाणिषम् *a-kán-isham*, or अकणिषम् *a-kan-isham*, and ह्यम् *syam*, 'to sound,' अह्यमिषम् *a-syam-isham*.

In the Âtmanepada of the fifth form a final इ *i* and ई *ī* become अय् *ay*, final उ *u* and ऊ *ú* become अव् *av*, and final च *ri* and च *ri* become अर् *ar*, e.g. डी *dí*, 'to fly,' अडयिषि *a-day-ishi*; लू *lú*, अलविषि *a-lav-ishi*; कृ *kri*, अकरिषि *a-kar-ishi*.

<sup>1</sup> *J'ridakhi*, p. 38, a

In the Parasmaipada and Âtmanepada of the fifth form इ i, उ u, and च ri, followed by a single radical consonant, are changed, इ i to ए e, उ u to ओ o, and च ri to अर ar (Guna), e.g. बुध *budh*, 'to understand,' अबोधियम् *a-bodh-isham*, अबोधिषि *a-bodh-ishi*. A final अ a is rejected, e.g. लोलूय *lolūya*, second frequentative of लू *lū*, अलोलूयिषि *a-lolūy-ishi*.

The rules laid down in § 56, I. 2, 3, apply also here, e.g. from वेभिद्य *bebhidya* अबेभिदिषि *a-bebhid-ishi*.

*Exc.* There are many exceptions from the rules given in this paragraph. Particularly in a class of verbs, enumerated in my 'Kurze Gramm.' (§ 117, Exc. 1, b, cf. § 279), which belong to the sixth conjug. class and contain a medial or final u, this vowel is only changed if final and long; then it becomes uv, e.g. कुच *kuch*, 'to contract,' forms अकुचियम् *a-kuch-isham*, गु *gu*, 'to void excrement,' अगुयम् *a-gu-sham*, but गू *gū*, अगुविष्यम् *a-guv-isham*. Others will be given in the list § 148. The inserted इ i of the desideratives and the radical vowel of the derivative verbs ending originally in य ya which must or may be rejected (§ 56, I. 2, 3), are left unchanged, e.g. बुबोधिष्य *bubodhishya*, अबुबोधिष्यम् *a-bubodhish-isham*, वेभिद्य *bebhidya*, second frequentative of भिद् *bhid*, अबेभिदिषि *a-bebhid-ishi*.

#### § 142. PARADIGM OF THE FOURTH FORM: नी *nī*, 'to lead.'

##### Âtmanepada.

##### Parasmaipada.

अनैयम्	अनैष्व	अनैष्य	अनैषि	अनैष्वहि	अनैष्यहि
<i>anaisham</i>	<i>anaishva</i>	<i>anaishya</i>	<i>anaishhi</i>	<i>anaishvahi</i>	<i>anaishyahi</i>
अनैयीष्ट	अनैष्टम्	अनैष्ट	अनैष्टास्	अनैषायाम्	अनैष्टुम्
<i>anaishhi</i>	<i>anaishyam</i>	<i>anaishha</i>	<i>anaishthās</i>	<i>anaishthām</i>	<i>anaishtham</i>
अनैयीत्	अनैष्टाम्	अनैष्टुस्	अनैष्ट	अनैषाताम्	अनैषत्
<i>anaishite</i>	<i>anaishthām</i>	<i>anaishhū</i>	<i>anaishtha</i>	<i>anaishthām</i>	<i>anaishata</i>

From जि *ji*, 'to overpower,' अजैष्यम् *ajaiisham*, अजैषि *ajeshi*.

#### § 143. PARADIGMS OF THE FIFTH FORM: लू *lū*, 'to cut,' बुध *budh*, 'to understand.'

## Parasmaipada.

## Ātmanepada.

अलाविषम् <i>alāviṣham</i>	अलाविष्व <i>alāviṣhva</i>	अलाविष्म <i>alāviṣhma</i>	अलंविषि <i>alāviṣhi</i>	अलंविष्वहि <i>alāviṣhrahī</i>	अलंविष्मि <i>alāviṣhamhi</i>
अलावीत् <i>alāviṣ</i>	अलाविष्टम् <i>alāviṣṭam</i>	अलाविष्ट <i>alāviṣṭa</i>	अलंविष्टास् <i>alāviṣṭhās</i>	अलंविष्टाथाम् <i>alāviṣṭāthām</i>	अलंविष्टम् <i>alāviṣṭam</i>
अलावीत् <i>alāviṣ</i>	अलाविष्टम् <i>alāviṣṭam</i>	अलाविष्टम् <i>alāviṣṭam</i>	अलंविष्ट <i>alāviṣṭa</i>	अलंविष्टाताम् <i>alāviṣṭātām</i>	अलंविष्टम् <i>alāviṣṭam</i>
अबोधिषम् <i>abodhiṣham</i>	अबोधिष्व <i>abodhiṣhva</i>	अबोधिष्म <i>abodhiṣhma</i>	अबोधिषि <i>abodhiṣhi</i>	अबोधिष्वहि <i>abodhiṣhrahī</i>	अबोधिष्म <i>abodhiṣham</i>
अबोधीम् <i>abodhis</i>	अबोधिष्टम् <i>abodhiṣṭam</i>	अबोधिष्ट <i>abodhiṣṭa</i>	अबोधिष्टास् <i>abodhiṣṭhās</i>	अबोधिष्टाथाम् <i>abodhiṣṭāthām</i>	अबोधिष्टम् <i>abodhiṣṭam</i>
अबोधीत् <i>abodhiṣ</i>	अबोधिष्टम् <i>abodhiṣṭam</i>	अबोधिष्टम् <i>abodhiṣṭam</i>	अबोधिष्ट <i>abodhiṣṭa</i>	अबोधिष्टाताम् <i>abodhiṣṭātām</i>	अबोधिष्टम् <i>abodhiṣṭam</i>

From वद् *rad*, 'to speak,' अवादिषम् *avādiṣham*, अवदिषि *avadiṣhi*, etc.

§ 144. The terminations of the fourth form beginning with स् *st* or स् *sth*, when preceded by a short vowel or a consonant, except a nasal or र *r*, reject their स् *s*, e.g. अकृ + स्थास् *akṛi + sthās*. 2<sup>nd</sup> sing. Ātm. of कृ *kṛi*, becomes अकृथास् *akṛithās*, अक्षिप + स्तम् *akṣhaip + stam*, 3<sup>rd</sup> dual Parasm. of क्षिप् *kṣhip*, अक्षिप्तम् *akṣhaiptam*.

\* § 145. The few verbs ending in consonants, which use the fourth form (enumerated in my 'Kurze Grammatik,' § 283), in attaching the terminations follow the rules laid down in §§ 96-99 and 102. e.g. according to § 96, 1<sup>st</sup> and 3, साध् *sādh* makes in the first person singular Parasm. असात्सम् *asāt-sam*, according to §§ 144 and 96, 3 in the third pers. dual असादाम् *asād-dhām*; according to § 96, 4, बुध् *budh*, in the first person singular Ātm. अभुत्सि *abhuṭ-si*, in the second pers. plural अभुदम् *abhud-dham*; according to § 97, 1, पच् *pach*, in the first pers. singular Parasm. अपाचम् *apāc-sham*; दह् *dah*, अधाचम् *adhāc-sham*; according to § 97, 2, मन् *man*, in the first pers. singular Ātm. अमन्सि *aman-si*; according to

§ 98, 1, त्यज् *tyaj*, in the second pers. dual Parasm. (cf. § 141) अत्याक्तम् *atyák-tam*; according to § 98, 2, मष्ट् *prachh*, अमाष्टम् *aprâsh-tam*; according to § 98, 3, माह् *mâh*, 'to measure,' in the second pers. dual अमादम् *amâdham* (§ 144), but, according to the exception, दह् *dah*, अदाग्धम् *adâgdham*; according to § 99, 1, पच् *pach*, in the second pers. plural Âtm. अपगध्वम् *apag-dhvam*; according to § 99, 2, मष्ट् *prachh*, अप्रदध्वम् *aprad-dhvam*; according to § 99, 3 माह् *mâh*, अमाद्वम् *amâdhvam*; दह् *dah*, अधगध्वम् *adhag-dhvam*; according to § 102, नह् *nah*, in the first person singular Parasm. अनात्सम् *anât-sam*, in the second person dual अनादम् *anâd-dham*, in the second pers. sing. Âtm. अनदास् *anad-dhâs*; वह् *vah*, in the second pers. dual Par. अवोदम् *avodham*, in the singular Âtm. अवोदास् *avodhâs*, but in the first pers. sing. Par. अवाचम् *avâk-sham*, Âtm. अवचि *avak-shi*.—A final स् *s* before स् *s* and त् *t* is changed to त् *t*, before ध् *dh* to द् *d*, e.g. वस् *vas*, 'to dwell,' 1<sup>st</sup> sing. Par. अवात्सम् *avât-sam*, 2<sup>nd</sup> dual अवात्तम् *avât-tam* (cf. § 144), 2<sup>nd</sup> plur. Âtm. अवद्धम् *avad-dhvam*.

#### SIXTH FORM OF THE AORIST.

§ 146. In the sixth form the augmented base is compounded with the third aorist of अस् *as*, which, according to § 136, V., and § 17, would be आसिषम् *âsisham*. The initial आ *â* is rejected in accordance with § 138, and in the second and third persons singular Parasmaipada, as well as in the other persons, it is inflected after the analogy of the imperfect of अस् *as* (cf. my 'Kurze Grammatik,' §§ 287 and 270, Ob.).

This form is restricted to the Parasmaipada and to verbs ending in आ *â*, ए *e*, ऐ *ai*, औ *o*, and some others.

Final diphthongs of the base are changed to आ *â*, and a final म् *m* becomes Anusvâra ँ, e.g. दै *dai*, 'to purify,' अदासिषम् *adâ-sisham*; यम् *yam*, 'to restrain,' अयसिषम् *ayam-sisham*.

The terminations are:—

सिषम् <i>sisham</i>	सिष्व <i>sishva</i>	सिष्म <i>sishma</i>
सीस् <i>sís</i>	सिष्टम् <i>sishtam</i>	सिष्ट <i>sishṭa</i>
सीत् <i>sít</i>	सिष्टाम् <i>sishṭām</i>	सिपुस् <i>sishus</i>

PARADIGM : या *yá*, 'to go.'

अयांसिषम् <i>ayānsisham</i>	अयांसिष्व <i>ayānsishva</i>	अयांसिष्म <i>ayānsishma</i>
अयांसीस् <i>ayānsís</i>	अयांसिष्टम् <i>ayānsishtam</i>	अयांसिष्ट <i>ayānsishṭa</i>
अयांसीत् <i>ayānsít</i>	अयांसिष्टाम् <i>ayānsishṭām</i>	अयांसिपुस् <i>ayānsishus</i>

From ज्ञा *jñá*, 'to know,' अज्ञांसिषम् *ajñānsisham*, etc.

#### SEVENTH FORM OF THE AORIST.

§ 147. The augmented verb is compounded with the second aorist of the verb अस् *as*, e.g. आसम् *ásam*, आसस् *ásas*, etc. (cf. § 132), the initial आ *á* of which is rejected in accordance with § 138. The conjugation of (आ)सम् (*á*)*sam* has some irregularities, for which cf. my 'Kurze Grammatik,' § 289.

This form is only used by some verbs ending in श् *ś*, ष् *ṣ*, and ह् *h*, which are changed before the initial स् *s* to क् *k* (cf. § 97, 1), after which the स् *s* in its turn becomes ष् *ṣ* (§ 17), e.g. दिस् *diś*, 'to show,' अदिष्वम् *adishvam*.

If a verb ending in ह् *h* begins with ग् *g*, द् *d*, or ब् *b*, these letters are changed to the corresponding aspirate (cf. § 97, 1), e.g. गुह् *guh*, अघुष्वम् *aghushvam*.

The terminations are:—

Parasmaipada.			Âtmanepada.		
सम् <i>sam</i>	साव <i>sāva</i>	साम <i>sāma</i>	सि <i>si</i>	सावहि <i>sāvahi</i>	सामहि <i>sāmahi</i>
सस् <i>sas</i>	सतम् <i>satam</i>	सत <i>sata</i>	सथास् <i>sathās</i>	साथाम् <i>sathām</i>	सध्वम् <i>sadhvam</i>
सत् <i>sat</i>	सताम् <i>satām</i>	सन् <i>san</i>	सत <i>sata</i>	साताम् <i>sātām</i>	सन्त <i>santa</i>

PARADIGM: दिग् *dic*, 'to show.'

अदिचम् <i>ddiksham</i>	अदिचाव <i>ddikshāva</i>	अदिचामि <i>ddikshāma</i>	अदिचि <i>ddikshi</i>	अदिचावहि <i>ddikshācāhi</i>	अदिचामहि <i>ddikshāmahī</i>
अदिचस् <i>ddikshas</i>	अदिचतम् <i>ddikshatam</i>	अदिचत <i>ddikshata</i>	अदिचथास् <i>ddikshāthās</i>	अदिचाथाम् <i>ddikshāthām</i>	अदिचध्वम् <i>ddikshadhvam</i>
अदिचत् <i>ddikshat</i>	अदिचताम् <i>ddikshatām</i>	अदिचन् <i>ddikshan</i>	अदिचत <i>ddikshata</i>	अदिचाताम् <i>ddikshātām</i>	अदिचन्त <i>ddikshanta</i>

From दुह् *duh*, 'to milk,' अधुचम् *adhuksham*, अधुचि *adhukshi*, etc.

§ 148. ALPHABETICAL LIST OF SOME NOTABLE ANOMALIES IN THE FOUR COMPOUND FORMS OF THE AORIST.

अकुविपि, 1<sup>st</sup> sing. Âtm., etc., 5<sup>th</sup> form, from कू, 'to cry' (against § 141).

अकुपि, 1<sup>st</sup> sing. Âtm., 4<sup>th</sup> form, from कु, 'to cry' (against § 141).

अक्राचम्, 1<sup>st</sup> sing. Par., etc., अक्राष्टम्, 2<sup>nd</sup> dual, etc. (also regularly अक्राचम्, अक्राष्टम्), 4<sup>th</sup> form, from ह्राप्, 'to draw,' which optionally changes आर्त् to रात्.

अगसि, 1<sup>st</sup> sing. Âtm., अगथास्, 2<sup>nd</sup> sing., etc., 4<sup>th</sup> form, from गम्, 'to go,' (also regularly अगसि, अगस्थास्, etc.).

(अधि) अगोपि, 1<sup>st</sup> sing. Âtm., etc., 4<sup>th</sup> form, from गा, 'to go,' but only when the verb is combined with the preposition अधि, and signifies 'to read.'

अगुविपम्, 1<sup>st</sup> sing. Par., 5<sup>th</sup> form, from गू } 'to void excrement.'

अगुपम्, 1<sup>st</sup> sing. Par., 4<sup>th</sup> form, from गु }

अगुह्महि, cf. the following.

अगूहिपम्, etc., 5<sup>th</sup> form, from गुह्, 'to cover.' This verb also takes the seventh form अधूचम्, etc., and in the second and third pers. sing., the first pers. dual, and the second pers. plural Âtmanepada also the first form, अगूडास्, अगूढ, अगुह्महि, अधूढम्, or अधुचथास्, अधुचत, etc.

अग्रहीपम्, etc., 5<sup>th</sup> form, from ग्रह्, 'to take' (cf. § 139, Obs. 1).

अचामिपम्, etc., 6<sup>th</sup> form, from चाय्, 'to worship.'

अजागरिषम्, 5<sup>th</sup> form, from जागृ, 'to wake.'

अदरिद्रिपम्, 5<sup>th</sup> form, from दरिद्रा, 'to be in distress.'

अदासि, 4<sup>th</sup> form Âtm., from दी, 'to go to ruin.'

अदिपि, 1<sup>st</sup> sing. Âtm., etc., 4<sup>th</sup> form, from दा, 'to give,' दे 'to protect,' and दो, 'to cut,' which change their final to इ in the Âtmanepada.

अदिह्वहि, 1<sup>st</sup> dual Âtm., from दिह्, 'to sneeze.' This verb takes generally the 7<sup>th</sup> form, अधिचम्, etc., but, like गुह् (*cf.* अगृहिर्मन्), in the second and third persons sing., the first pers. dual, and the second pers. plural of the Âtmanepada also the first form, अदिग्धास्, अदिग्ध, अदिह्वहि, अधिग्ध्वम् or अधिचयास्, etc.

अदीधिपि, 1<sup>st</sup> sing. Âtm., 5<sup>th</sup> form, from दीधी, 'to shine.'

अदुह्वहि, 1<sup>st</sup> dual Âtm., from दुह्, 'to milk.' This verb, like दिह्, takes generally the 7<sup>th</sup> form, अधुचम्, etc., and in the 2<sup>nd</sup> and 3<sup>rd</sup> sing., 1<sup>st</sup> dual, and 2<sup>nd</sup> plur. Âtm. also the first form, अदुग्धास् or अधुचयास्, etc.

अद्राचम्, 1<sup>st</sup> sing. Par., 4<sup>th</sup> form, from दृश्, 'to see,' which makes रा instead of आर्.

अधिपि, 1<sup>st</sup> sing. Âtm., etc., 4<sup>th</sup> form, from धा, 'to hold,' and धे 'to drink,' which change their finals to इ in the Âtmanepada.

अधुविपम्, etc., and regularly अधाविपम्, etc., 5<sup>th</sup> form, from धू, 'to shake.'

अधुपम्, and regularly अधीपम्, 4<sup>th</sup> form, from धु, 'to stand firm'

अगृहि, etc., अगृष्टास्, etc., 4<sup>th</sup> form Âtm., from गृह्, 'to perish,' which inserts a nasal before its last radical.

अनुविपम् and regularly अनाविपम्, 5<sup>th</sup> form, from भू and भु, 'to praise.'

अपादि, 3<sup>rd</sup> sing. Âtm. (properly 3<sup>rd</sup> sing. of the passive voice, § 166), from पट्, 'to go;' the 1<sup>st</sup> and 2<sup>nd</sup> sing., 1<sup>st</sup> dual, etc., are regular, अपस्मि, 4<sup>th</sup> form, etc.

अप्यांसिपम्, 6<sup>th</sup> form Parasmai., अप्यासि, 4<sup>th</sup> form Âtm., from प्यास्, 'to be exuberant.'

अवोधि, like अपादि, 3<sup>rd</sup> sing. Âtm. (properly of the passive voice), from वुध्, I. 4, 'to awake;' 1<sup>st</sup> and 2<sup>nd</sup> sing., 1<sup>st</sup> dual, etc., are regular, अमुत्ति, etc.



अभार्चम्, etc., अभार्ष्टम्, etc., or regularly अभ्राचम्, अभ्राष्टम्; अभर्चि, or regularly अभर्चि, etc., 4<sup>th</sup> form, from भ्रज्, 'to fry,' which may optionally change र and रा to अर् and आर्.

अमाङ्गम्, etc., अमाङ्गम्, etc., 4<sup>th</sup> form, from मज्ज्, 'to dive,' which rejects the second ज् and inserts a nasal after the radical vowel.

अमार्जिपम्, 5<sup>th</sup> form, from मृज्, 'to wipe.'

अमासिपम्, 6<sup>th</sup> form Parasm., and अमासि, 4<sup>th</sup> form Âtm., from मि, 'to throw,' or मी, 'to hurt.'

अम्राचम्, etc., अम्राष्टम्, or regularly अमार्चम्, अमार्ष्टम्, 4<sup>th</sup> form from मृश्, 'to touch,' which may change आर् to रा.

अलासिपम् 6<sup>th</sup> form Par., and अलासि, 4<sup>th</sup> form Âtm., or regularly अलेपम्, अलेपि, 4<sup>th</sup> form, from ली, 'to adhere' (Sch. Pāṇini, VI., 1, 51; cf. Westergaard, Radices).

अलिङ्गहि, from लिह्, 'to lick.' This verb, like दुह्, takes the 7<sup>th</sup> form, अलिचम्, etc., and in 2<sup>nd</sup> and 3<sup>rd</sup> sing., 1<sup>st</sup> dual, and 2<sup>nd</sup> plur. Âtm. also the first form, e.g. अलीढास् or अलिचथास्, etc.

अवरीपि or अवरिपि, etc., 5<sup>th</sup> form Âtm., from वृ, 'to select.'

अविजिपम्, 5<sup>th</sup> form, from विज्, 'to tremble'

अवेपिपि, 5<sup>th</sup> form Âtm., from वेवी, 'to go.'

अव्यपिपम्, 5<sup>th</sup> form, from व्वि, 'to swell.'

अस्थिपि, 4<sup>th</sup> form Âtm., from स्था, 'to stand,' which changes its final to इ in the Âtmanepada.

अस्माचम्, etc., or regularly अस्मार्चम्, etc., 4<sup>th</sup> form, from स्पृश्, 'to touch,' which may change आर् to रा.

अस्मासिपम्, 6<sup>th</sup> form Par., from स्फाश्, 'to swell.'

अस्माचम्, 4<sup>th</sup> form, from सृज्, 'to abandon,' which changes आर् to रा.

अहसि, अहयास्, etc., 4<sup>th</sup> form Âtm., from हन्, 'to kill,' which rejects its final.

अरीर्णुविपम्, or regularly अरीर्णुनाविपम्, 5<sup>th</sup> form Parasmaipada, अरीर्णुविपि, or regularly अरीर्णुनविपि, 5<sup>th</sup> form Âtm., from ऋर्णु 'to cover.'

अदासि, 4<sup>th</sup> form *Ātm.*, from दी, 'to go to ruin.'

अदिपि, 1<sup>st</sup> sing. *Ātm.*, etc., 4<sup>th</sup> form, from दा, 'to give,' दे 'to protect,' and दो, 'to cut,' which change their final to ह in the *Ātmanepada*.

अदिहृहि, 1<sup>st</sup> dual *Ātm.*, from दिहृ, 'to smear.' This verb takes generally the 7<sup>th</sup> form, अधिषम्, etc., but, like गृहृ (*cf.* अगृहिषम्), in the second and third persons sing., the first pers. dual, and the second pers. plural of the *Ātmanepada* also the first form, अदिष्वास्, अदिग्ध, अदिहृहि, अधिग्धम् or अधिषयास्, etc.

अदीधियि, 1<sup>st</sup> sing. *Ātm.*, 5<sup>th</sup> form, from दीधी, 'to shine.'

अदुहृहि, 1<sup>st</sup> dual *Ātm.*, from दुहृ, 'to milk.' This verb, like दिहृ, takes generally the 7<sup>th</sup> form, अधुषम्, etc., and in the 2<sup>nd</sup> and 3<sup>rd</sup> sing., 1<sup>st</sup> dual, and 2<sup>nd</sup> plur. *Ātm.* also the first form, अदुग्ध्वास् or अधुषयास्, etc.

अद्राषम्, 1<sup>st</sup> sing. Par., 4<sup>th</sup> form, from दृष्, 'to see,' which makes रा instead of आद्.

अधिपि, 1<sup>st</sup> sing. *Ātm.*, etc., 4<sup>th</sup> form, from प्ति, 'to hold,' and पि 'to drink,' which change their finals to ह in the *Ātmanepada*.

अधुमिषम्, etc., and regularly अधाविषम्, etc., 5<sup>th</sup> form, from धू, 'to shake.'

अधुषम्, and regularly अधीषम्, 4<sup>th</sup> form, from धृ, 'to stand firm.'

अनद्दि, etc., अनष्टास्, etc., 4<sup>th</sup> form *Ātm.*, from नष्ट, 'to perish,' which inserts a nasal before its last radical.

अनुविषम् and regularly अनाविषम्, 5<sup>th</sup> form, from नू and नु, 'to praise.'

अयादि, 3<sup>rd</sup> sing. *Ātm.* (properly 3<sup>rd</sup> sing. of the passive voice, *cf.* 116), from यद्, 'to go;' the 1<sup>st</sup> and 2<sup>nd</sup> sing., 1<sup>st</sup> dual, etc., are regular. अयसि, 4<sup>th</sup> form, etc.

अयोमिषम्, 6<sup>th</sup> form Parasmai, अयामि, 4<sup>th</sup> form *Ātm.*, from याय, 'to be exuberant.'

अबोध, like अयादि, 3<sup>rd</sup> sing. *Ātm.* (properly of the passive voice), from बुध्, i. e., 'to awake;' 1<sup>st</sup> and 2<sup>nd</sup> sing., 1<sup>st</sup> dual, etc. are regular. अबुधसि, etc.

अभार्चम्, etc., अभार्ष्टम्, etc., or regularly अभार्चम्, अभार्ष्टम्;  
अभर्चि, or regularly अभर्शि, etc., 4<sup>th</sup> form, from भज्, 'to fry,'  
which may optionally change र and रा to अर् and आर्.

अमाङ्गम्, etc., अमाङ्गम्, etc., 4<sup>th</sup> form, from मज्, 'to dive,' which  
rejects the second अ and inserts a nasal after the radical vowel.

अमार्जिषम्, 5<sup>th</sup> form, from मृज्, 'to wipe.'

अमासिपम्, 6<sup>th</sup> form Parasm., and अमासि, 4<sup>th</sup> form Âtm., from  
मि, 'to throw,' or मी, 'to hurt.'

अस्नाचम्, etc., अस्नाष्टम्, or regularly अस्नाचम्, अस्नाष्टम्, 4<sup>th</sup> form  
from मृग्, 'to touch,' which may change आर् to रा.

अलासिपम् 6<sup>th</sup> form Par., and अलासि, 4<sup>th</sup> form Âtm., or regularly  
अलेपम्, अलेपि, 4<sup>th</sup> form, from ली, 'to adhere' (Sch. Pāṇini, VI.,  
1, 31; cf. Westergaard, Radices).

अलिङ्गहि, from लिङ्, 'to lick.' This verb, like दुह्, takes the  
7<sup>th</sup> form, अलिङ्गम्, etc., and in 2<sup>nd</sup> and 3<sup>rd</sup> sing., 1<sup>st</sup> dual, and 2<sup>nd</sup>  
phar. Âtm. also the first form, e.g. अलीढास् or अलिङ्गधास्, etc.

अवरोपि or अवरिपि, etc., 5<sup>th</sup> form Âtm., from वृ, 'to select.'

अविजिपम्, 5<sup>th</sup> form, from विज्, 'to tremble.'

अवेविपि, 5<sup>th</sup> form Âtm., from वेवी, 'to go.'

अश्चिपम्, 5<sup>th</sup> form, from श्चि, 'to swell.'

अस्थिपि, 4<sup>th</sup> form Âtm., from स्था, 'to stand,' which changes its  
final to ह् in the Âtmanepada.

अस्पाचम्, etc., or regularly अस्पाचम्, etc., 4<sup>th</sup> form, from स्पृग्,  
'to touch,' which may change आर् to रा.

अस्पासिपम्, 6<sup>th</sup> form Par., from स्पाय्, 'to swell'

अस्नाचम्, 4<sup>th</sup> form, from मृज्, 'to abandon,' which changes आर्  
to रा.

अहसि, अहयाम्, etc., 4<sup>th</sup> form Âtm., from हन्, 'to kill,' which  
rejects its final.

अर्णुनुविपम्, or regularly अर्णुनाविपम्, 5<sup>th</sup> form Parasmaipada,  
अर्णुनुविपि, or regularly अर्णुनविपि, 5<sup>th</sup> form Âtm., from ऊर्णु  
'to cover.'

## THE FOUR LAST VERBAL FORMS.

§ 149. The seventh verbal form is the *first* or *periphrastic future*.

The third persons singular, dual, and plural are expressed by the nominatives singular, dual, and plural of the masculine gender of a noun ending in *तृति* and implying agency (Nomen agentis). The nominative of the singular ends in *ता तā*, the nominative of the dual in *तारौ tārau*, and the nominative of the plural in *तारस तāras* (cf. § 233).

In the first and second persons singular, dual, and plural *ता तā* is compounded with the corresponding persons of the present of the verb *अस् as*, 'to be' (cf. 108, p. 83)

The terminations therefore are:—

## Parasmaipada.

## Ātmanepada.

तास्मि <i>tāsmi</i>	तास्वस् <i>tāsvas</i>	तास्मस् <i>tāsmas</i>	तुह्ये <i>tūhye</i>	तास्वहे <i>tāsvāhe</i>	तास्महे <i>tāsmāhe</i>
तासि <i>tāsi</i>	तास्वथस् <i>tāsvāthas</i>	तास्वथ <i>tāsvātha</i>	तुह्ये <i>tūhye</i>	तास्वथे <i>tāsvāthe</i>	तास्वथे <i>tāsvāthe</i>
ता <i>tā</i>	तारौ <i>tārau</i>	तारस् <i>tāras</i>	ता <i>tā</i>	तारौ <i>tārau</i>	तारस् <i>tāras</i>

§ 150. The eighth verbal form is the *second future*, formed by compounding the verb with the present of the verb *अस् as*, 'to be,' which follows the analogy of the fourth conjugational class (§ 71, 2 and § 80, 2), but with rejection of its initial *अ a* (cf. § 108, p. 83). The terminations of this future therefore are:—

## Parasmaipada.

## Ātmanepada.

स्यामि <i>syāmi</i>	स्यावस् <i>syāvās</i>	स्यामस् <i>syāmas</i>	स्ये <i>syē</i>	स्यावहे <i>syāvāhe</i>	स्यामहे <i>syāmāhe</i>
स्यसि <i>syasi</i>	स्यावथस् <i>syāvāthas</i>	स्यावथ <i>syāvātha</i>	स्यमे <i>syāme</i>	स्यावथे <i>syāvāthe</i>	स्यावथे <i>syāvāthe</i>
स्यति <i>syati</i>	स्यावतस् <i>syāvātas</i>	स्यावन्ति <i>syāvanti</i>	स्यते <i>syāte</i>	स्यावते <i>syāvāte</i>	स्यावन्ति <i>syāvanti</i>

§ 15h The ninth verbal form is the *conditional*, properly the imperfect of the future, and formed from the second future quite like the imperfect in the fourth conjugational class from its present. It takes the augment (§ 74, 1) and substitutes the terminations of the imperfect (§ 74, 2) for those of the present, e.g. second future of पच् *pach*, in 1<sup>st</sup> sing. Par. पक्ष्यामि *pak-shyāmi*, in 2<sup>nd</sup> पक्ष्यसि *pak-shyāsi*, etc., conditional 1<sup>st</sup> sing. Par. अपक्ष्याम *á-pak-shyam*, 2<sup>nd</sup> अपक्ष्यस *á-pak-shyas*, etc. (cf. the paradigms in § 159, with § 80, 2).

§ 152. The tenth and last verbal form is the *precative*, which affixes to the crude form the following terminations:—

Parasmaipada.

यांसम् <i>yāsam</i>	यास्व <i>yāsva</i>	यास्मै <i>yāsmā</i>
यास् <i>yās</i>	यास्तम् <i>yāstam</i>	यास्तै <i>yāstā</i>
यात् <i>yāt</i>	यास्ताम् <i>yāstām</i>	यास्तुस् <i>yāstus</i>

Ātmanepada.

सीय <i>sīyā</i>	सीवहि <i>sīvāhi</i>	सीमहि <i>sīmāhi</i>
सीशस् <i>sīshthās</i>	सीयास्थाम् <i>sīyāsthām</i>	सीधम् <i>sīdhtām</i>
		(सीद्धम् <i>sīdhtvām</i> , cf. § 153)
सीष्ट <i>sīshṭā</i>	सीयास्ताम् <i>sīyāstām</i>	सीरन् <i>sīrān</i>

§ 153. The initial स *s* of the terminations of the second future and of the Ātmanepada of the precative undergoes the changes prescribed in § 17.

The termination of the second person plural Ātmanepada of the precative, सीधम् *sīdhtvām*, follows the analogy of the corresponding termination of the fourth and fifth aorist (§ 139, Obs. 3). After any vowel or diphthong, except आ *ā* and इ *i*, it must, and after यि *yi*, रि *ri*, लि *li*, वि *vi*, हि *hi* it may be changed to सीद्धम् *sīdhtām*, e.g. 4<sup>th</sup> aorist अनेद्धम् *anēdhtām*, precative नेषोद्धम् *neṣōdhtām*, 5<sup>th</sup> aorist अलविधम् *alavīdhtām*, or अलविद्धम् *alavīdhtām*.

*vidhvam*, precativē लविषीध्वम् *lavishīdhvam*, or लविषीद्धम् *lavishīddhvam*.

§ 154. Primitive verbs ending in आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o* attach the terminations of the first and second future and of the *Ātmanepada* of the precativē immediately to the base. Primitive verbs ending in ऊ *ū*, ऊ *ū*, or a consonant, and all derivative verbs (§§ 39-62) insert इ *i*, those with the final ऊ *ū* may interpose इ *i* or ई *ī*, except in the precativē, where the इ *i* is absolute, e.g. from दा *dā*, 'to give,' 1<sup>st</sup> sing. of the first future Par. दातास्मि *dā-tāsmi*; from जि *ji*, 'to conquer,' जेतास्मि *je-tāsmi* (§ 156); from म्ल *mlai*, म्लातास्मि *mlā-tāsmi* (§ 155); but from भू *bhū*, 'to become,' भवितास्मि *bhav-i-tāsmi* (§ 156); from जृ *jri*, 'to grow old,' जरितास्मि *jar-i-tāsmi*, or जरीतास्मि *jar-ī-tāsmi* (§ 156); from पत *pat*, 'to fall,' पतितास्मि *pat-i-tāsmi*; likewise in the second future दास्यामि *dā-syāmi*, जेष्यामि *je-shyāmi*, म्लास्यामि *mlā-syāmi*, भविष्यामि *bhav-i-shyāmi*, जरिष्यामि *jar-i-shyāmi*, or जरीष्यामि *jar-ī-shyāmi*, पतिष्यामि *pat-i-shyāmi*.

*Exc. 1.* Verbs ending in ऊ *ū* insert इ *i* before the terminations of the second future, e.g. ऊ *hri*, ऊ *karishyāmi* *kar-i-shyāmi*.

*Exc. 2.* After the final ऊ *ū* which is preceded by a compound consonant, इ *i* may optionally be prefixed to the terminations of the *Ātmanepada* of the precativē, e.g. ध्रु *dhrū*, 'to bend,' ध्रु *dhrī* *dhri* *ar-i-shīyā*, or ध्रु *dhri* *ar-i-shīyā*. Verbs ending in ऊ *ū* may optionally omit the इ *i* and change ऊ *ū* to ई *ī*, or ऊ *ū*, if it is preceded by labials or व *v*, e.g. स्तू *stū*, either स्तू *stī* *stir-i-shīyā* or स्तू *stī* *stir-i-shīyā*; पू *pū*, either पू *pī* *par-i-shīyā* or पू *pī* *par-i-shīyā*.

For other exceptions, especially the verbs with final consonant which do not take इ *i*, see my 'Kurze Grammatik,' § 231, and my 'Vollständige Grammatik,' §§ 155, 156.

§ 155., Final ए *e*, ऐ *ai*, and ओ *o* are changed to आ *á*, e.g. धे *dhe*, 'to drink,' 1<sup>st</sup> sing. of the first future Par. धातासि *dhá-tāsmi*, क्षी *mlai*, क्षातासि *mlá-tāsmi*, शो *śo*, 'to sharpen,' शातासि *śá-tāsmi*.

The derivative verbs ending in अ *a* reject their final before इ *i*, and the rules given in § 56, 3 apply also to these forms, e.g. बोधय *bodhaya*, causal of बुध् *budh*, in the first future बोधयितासि *bodhay-i-tāsmi*, वेभिय *bebhidya*, frequentative of भिद् *bhid*, 1<sup>st</sup> sing. of the first future Âtm. वेभिदिताहे *bebhid-i-tāhe*, but from the denominative नमस्य *namasya* either नमस्यितासि *namasy-i-tāsmi*, or नमसितासि *namas-i-tāsmi*.

§ 156. In the first and second future and the Âtmanepada of the precativ final इ *i* and ई *ī* are changed to ए *e*, or, if इ *i* is inserted, to अय् *ay*, final उ *u* to ओ *o*, or, if इ *i* is inserted, to अव् *av*, final ऋ *ṛi* to अर् *ar* (guna), e.g. जि *ji*, जितासि *je-tāsmi*, जियामि *je-shyāmi*, जियोय *je-shīyá*, but from श्वि *śvi*, 'to swell,' which takes इ *i*, श्वयितासि *śvay-i-tāsmi*; स्तु *stu*, 'to praise,' स्तोतासि *sto-tāsmi*, etc.; but क्षु *kshu*, क्ष्वितासि *kshar-i-tāsmi*; भू *bhū*, भवित्तासि *bhav-i-tāsmi*; कृ *kṛi*, कर्त्तासि *kar-tāsmi*, करिष्यामि *kar-i-shyāmi* (cf. § 154, Exc. 1 and § 156, Exc. 2); कृ *kṛi*, करितासि *kar-i-tāsmi*, or करोतासि *kar-i-tāsmi* (cf. § 154 and 156, Exc. 2).

Penultimate इ *i*, उ *u*, and ऋ *ṛi*, followed by a single consonant, become ए *e*, ओ *o*, and अर् *ar* (guna); ऋ *ṛi* is changed to ईर् *īr*, e.g. क्ष्विद् *kshvid*, 'to sound inarticulately,' क्ष्वेदितासि *kshved-i-tāsmi*, क्ष्वेदिष्यामि *kshved-i-shyāmi*, क्ष्वेदिषोय *kshved-i-shīyá*; बुध् *budh*, बोधितासि *bodh-i-tāsmi*; पृच् *pṛich*, 'to mix,' पृचितासि *parch-i-tāsmi*; स्तृह् *strīh*, 'to hurt,' स्तीर्हितासि *stīrh-i-tāsmi*.

Exc. 1. The exception to § 141 holds good also here, e.g.

कुचितासि *kuch-i-tāsmi*, गुतासि *gu-tāsmi*, गुवितासि *guv-i-tāsmi*,  
बुबोधिषितासि *bubodhish-i-tāsmi*, बेभिदिताहे *bebhid-i-tāhe*.

Exc. 2. In the *Ātmanepada* of the precativē, when *इ i* is not inserted, final च *ri* and penultimate इ *i*, उ *u*, च *ri* are left unchanged, and च *ri*, when preceded by labials or व *v*, is changed to ऊर् *rī*, or, if preceded by other consonants to ईर् *īr*, e.g. कृ *kri*, कृषीय *kri-shīyā*; क्षि *kship*, 'to throw,' क्षिषीय *kship-sīyā*; पू *pri*, 'to fill,' पूषीय *pūr-shīyā* (or परिषीय *par-i-shīyā*); कृ *kri*, कीषीय *kīr-shīyā* (or करिषीय *kar-i-shīyā*).

§ 157. The small number of verbs with final consonants which affix the terminations immediately (§ 154, Exc. 2), follow :

1. Before the initial त् *t* of the first future the rules given in § 95, 3, e.g. गम् *gan*, गन्तासि *gan-tāsmi*; § 96, 3 e.g. भिद् *bhid*, भेत्तासि *bhet-tāsmi*; क्रुध् *krud*, क्रोधासि *kród-dhāsmi*; § 98, 1, युज् *yuj*, योक्तासि *yok-tāsmi*; § 98, 2, प्रच्छ् *prachh*, प्रष्टासि *prash-tāsmi*; § 98, 3, लिह् *lih*, लेढासि *ledhāsmi*; but दुह् *duh*, दोग्धासि *dog-dhāsmi*; § 102, द्रुह् *druh*, द्रोढासि *drodhāsmi*, or द्रोघासि *drog-dhāsmi* (also with inserted इ *i*, द्रोहितासि *droh-i-tāsmi*); नह् *nah*, नदासि *nad-dhāsmi*; भ्रज् *bhraj*, भ्रष्टासि *bhrash-tāsmi*; वह् *vah*, वोढासि *rodhāsmi*.

2. Before the initial स् *s* of the second future and the *Ātmanepada* of the precativē the rules given in § 96, 3, e.g. भिद् *bhid*, भेत्स्यामि *bhet-syāmi*, भित्तीय *bhit-sīyā*; § 96, 4, बुध् *budh*, I. 4, *Ātm.* भोत्से *bhot-syé*, भुत्सीय *bhut-sīyā*; § 97, 1, युज् *yuj*, योक्ष्यामि *yok-shyāmi*, युक्षीय *yuk-shīyā*; लिह् *lih*, लेक्ष्यामि *lek-shyāmi*, लिक्षीय *lik-shīyā*; दुह् *duh*, धोक्ष्यामि *dhok-shyāmi*, धुक्षीय *dhuk-shīyā*; § 97, 2, मन् *man*, I. 4, *Ātm.* मंसे *mañ-syé*, मंसीय *mañ-sīyā*.—A final स् *s* becomes त् *t*, e.g. वस् *vas*, 'to dwell,' वत्स्यामि *vat-syāmi*, वत्सीय *vat-sīyā*.



§ 158. In the Parasmaipada of the precativè final इ *i* and उ *u* of the verb are lengthened, final अ *a* becomes ई *ī*, and, when preceded by a compound consonant, अर् *ar*; अद् *ad* becomes ईर् *īr*, and when preceded by labials or व *v*, ऊर् *ūr*; final ऐ *ai* and औ *o* are generally changed to आ *ā*. In some verbs however these diphthongs as well as आ *ā*, must or may be changed to ए *e* (cf. my 'Kurze Grammatik,' § 316, Bem.), e.g. श्रि *śri*, श्रियासम् *śri-yāsam*; सु *stu*, 'to praise,' सूयासम् *stū-yāsam*; छ *ṣṭi*, क्रियासम् *kri-yāsam*; स्मृ *smṛi*, 'to recollect,' स्मर्यासम् *smar-yāsam*; स्तृ *stṛi*, स्तीर्यासम् *stīr-yāsam*; पू *pṛi*, पूर्यासम् *pūr-yāsam*; दै *dai*, 'to purify,' द्यायासम् *dā-yāsam*; but दा *dā*, 'to give,' दे *de*, 'to protect,' and दो *do*, 'to cut,' make देयासम् *de-yāsam*; ध्ये *dhyai*, 'to think,' optionally ध्यायासम् *dhyā-yāsam* or ध्येयासम् *dhye-yāsam*.

इ *i* and उ *u*, when preceding a radical र *r* or व *v*, are lengthened (cf. § 18), e.g. कुर *kur*, 'to sound,' कूर्यासम् *kūr-yāsam*; दिव *dir*, द्रोव्यासम् *dīr-yāsam*.

Some verbs, enumerated in my 'Voll-ständige Grammatik,' § 154, 2, 2, reject their penultimate nasal, e.g. दंश् *dañś*, 'to bite,' दंश्वासम् *dañś-yāsam*.

The verbs ending in अय *aya*, viz. the causals, the verbs of the tenth conjugational class, and denominatives in अय *aya*, reject these two syllables, e.g. बोधय *bodh-aya*, बोध्यासम् *bodh-yāsam*.

A final अ *a* is rejected, e.g. बुबोधिष *bubodhisha*, desiderative of बुध *budh*, बुबोधियासम् *bubodhish-yāsam*; the denominative derived by the affix य *ya* reject it, when preceded by a consonant, e.g. नमस्व *namasva*, नमस्यासम् *namas-yāsam*.



## PRECATIVE.

## Parasmaipada.

नीयासम्  
nīyāsam  
'Pray I may lead'

नीयास  
nīyās

नीयात्  
nīyāt

नीयास्व  
nīyāswas

नीयास्वम्  
nīyāswam

नीयास्वाम्  
nīyāswām

नीयास्व  
nīyāswas

नीयास्व  
nīyāswas

नीयास्व  
nīyāswas

क्रियासम्  
krīyāsam

क्रियास  
krīyās

क्रियात्  
krīyāt

क्रियास्व  
krīyāswas

क्रियास्वम्  
krīyāswam

क्रियास्वाम्  
krīyāswām

क्रियास्व  
krīyāswas

क्रियास्व  
krīyāswas

क्रियास्व  
krīyāswas

नेषीय  
nēshīyd  
'Pray I may lead'

नेषीयास्व  
nēshīyāswas

नेषीय  
nēshīyd

नेषीयवहिं  
nēshīyadhī

नेषीयास्वाम्  
nēshīyāswām

नेषीयास्वाम्  
nēshīyāswām

## Ātmanepada.

नेषीमहिं  
nēshīmādhī

नेषीदुम्  
nēshīdūdm

नेषीरन्  
nēshīrdan

क्लेदिपीयवहिं or  
krīdīpīyadhī

क्लिप्सीवहिं  
klīpsīyadhī

क्लेदिपीय or  
krīdīpīy

क्लिप्सीय  
klīpsīy

क्लेदिपीयास्व or  
krīdīpīyāswas

क्लिप्सीयास्व  
klīpsīyāswas

क्लेदिपीयास्वाम् or  
krīdīpīyāswām

क्लिप्सीयास्वाम्  
klīpsīyāswām

क्लेदिपीमहिं or  
krīdīpīmādhī

क्लिप्सीमहिं  
klīpsīmādhī

क्लेदिपीध्वम् or  
krīdīpīdhwam

क्लिप्सीध्वम्  
klīpsīdhwam

क्लेदिपीरन् or  
krīdīpīrdan

क्लिप्सीरन्  
klīpsīrdan

\* In the same way are inflected the forms mentioned in §§ 154-58.

§ 160. ALPHABETICAL LIST OF THE ANOMALIES IN THE FOUR LAST VERBAL FORMS (FUTURE I. AND II., CONDITIONAL, AND PRECATIVE).

अयासम्, precative Parasmaipada, from अ, 'to go.'  
 इयासम्, " " " यज्, 'to sacrifice.'  
 इयासम्, " " " इ 'to go,' but only when preceded by a preposition, else regularly इयासम्.

उयासम्, precative Parasmaipada, from वच्, 'to speak.'  
 उयासम्, " " " वद्, 'to speak.'  
 उयासम्, " " " वप्, 'to sow.'  
 उयासम्, " " " वञ्, 'to wish.'  
 उयासम्, " " " वस्, 'to dwell.'  
 उयासम्, " " " वह्, 'to bear,' and,

when preceded by prepositions, also from ऊह्, 'to reason.'

ऊयासम्, precative Parasmaipada, from वे, 'to weave.'  
 ऊर्णुवितासि or ऊर्णुवितासि, etc., fut. I.; ऊर्णुविष्यामि or ऊर्णुविष्यामि, fut. II.; ऊर्णुविष्यम् or ऊर्णुविष्यम्, conditional; ऊर्णुविषीय or ऊर्णुविषीय, Âtmanepada of the precative, from ऊर्णु 'to cover.'  
 अतीयिताहे or अतीयिताहे, future I.; अतीयिये or अतीयिये, fut. II.; अतीयिये or अतीयिये, conditional; अतीयिषीय or अतीयिषीय, precative, from अत् Âtm. 'to blame.'

कामयिताहे or कामयिताहे, future I.; कामयिये or कामयिये, future II.; अकामयिये or अकामयिये, conditional; कामयिषीय or कामयिषीय, precative, from कम् Âtm. 'to love.'

कुताहे, कुये, अकुये, कुपीय, from कु Âtm. 'to cry' (contrary to § 156).  
 कुविताहे, कुविये, अकुविये, कुविषीय, from कू Âtm. 'to cry' (contrary to § 156).

कृष्टासि, or regularly कृष्टासि, कृष्ट्यामि or कृष्ट्यामि, अकृष्टम् or अकृष्टम्, from कृष्, 'to draw' (cf. § 148), with र optionally instead of अर् (cf. § 156).

सवितासि, सविष्यामि, असविष्यम्, सविषीय, from सु, 'to sneeze' (contrary to § 154).

क्षणावितास्मि, क्षणाविष्यामि, अक्षणाविष्यम्, क्षणाविषीय, from कृणु, 'to sharpen' (contrary to § 154).

खायासम्, or regularly खन्यासम्, precative Parasmaipada, from खन्, 'to dig.'

गसीय, or regularly गसीय, precative Âtman., from गम्, 'to go.'

गुतास्मि, गुष्यामि, अगुष्यम्, गुषीय, from गु { 'to void excre-  
ment' (con-  
trary to § 156).

गूहितास्मि, गूहिष्यामि, अगूहिष्यम्, गूहिषीय (but without इ regularly गोढास्मि, घोक्ष्यामि, अघोक्ष्यम्, घुक्षीय), from गुह्, 'to hide.'

गृह्यासम्, precative Parasmaipada, from ग्रह्, 'to take,' cf. ग्रहीतास्मि.

गेयासम्, precative Parasmaipada, from गी, 'to sing' (cf. § 158).

गोपायितास्मि or गोपितास्मि or गोप्तास्मि, future I.; गोपायिष्यामि or गोपिष्यामि or गोप्स्यामि, future II.; अगोपायिष्यम् or अगोपिष्यम् or अगोप्स्यम्, conditional; गोपायासम् or गुष्यासम्, precative Parasm.; गोपायिषीय or गोपिषीय or गुप्सीय, precative Âtm., from गुप्, 'to protect.'

ग्रहीतास्मि, ग्रहीष्यामि, अग्रहीष्यम्, ग्रहीषीय, from ग्रह्, 'to take,' cf. गृह्यासम्.

चातास्मि, चास्यामि, अचास्यम्, चासीय, from चाय्, 'to worship.'

जायासम्, or regularly जन्यासम्, precative Parasm., from जन्, 'to bring forth.'

जीयासम्, precative Parasm., from ज्वा, 'to become old,' and from ज्यो, 'to restrain.'

डयिताहे, डयिष्ये, अडयिष्ये, डयिषीय, from डी, Âtm., 'to fly' (contrary to § 154).

दरिद्रितास्मि, दरिद्रिष्यामि, अदरिद्रिष्यम्, दरिद्र्यासम्, दरिद्रिषीय, from दरिद्रा, 'to be in distress' (contrary to § 154).

दाताहे, दास्ये, अदास्ये, दामीय, from दी Âtm., 'to go to rule' (of course also from दा, दे, दी).

दीधिताहे, दीधिष्ये, अदीधिष्ये, दीधिषीय, from दीधी, Âtman., 'to shine.'

देयासम्, precativè Parasm., from दा, 'to give,' दे, 'to protect,' and दो, 'to cut.'

द्रष्टास्मि, द्रक्ष्यामि, अद्रक्ष्यम्, from दृग्, 'to see,' with र instead of of अर् (§ 156).

धुवितास्मि and regularly धवितास्मि, धुविष्यामि and regularly धविष्यामि, अधुविष्यम् or अधविष्यम्, धुविषीय or धुविषीय, from धू, 'to shake.'

धूपायितास्मि or धूपितास्मि, धूपायिष्यामि or धूपिष्यामि, अधूपायिष्यम्, or अधूपिष्यम्, धूपाय्यासम् or धूप्यासम्, धूपायिषीय or धूपिषीय, from धूपे, 'to fumigate.'

धेयासम्, precativè Parasm., from धा, 'to hold,' and धे, 'to drink.'

धुतास्मि or regularly ध्रोतास्मि, धुष्यामि or ध्रोष्यामि, अधुष्यम् or अध्रोष्यम्, धुषीय or ध्रोषीय, from धृ, 'to stand firm.'

नष्टास्मि, नष्ट्यामि, अनष्ट्यम्, नक्षीय, from नग्, 'to perish.'

नुवितास्मि, नुविष्यामि, अनुविष्यम्, नुविषीय, from नु 'to praise' (contrary to § 154).

नुवितास्मि, नुविष्यामि, अनुविष्यम्, नुविषीय, from नू, 'to praise' (contrary to § 156).

पणायितास्मि or पणितास्मि (?) according to other grammarians *Ātmanepada* only पणायिताहे or पणिताहे, पणायिष्यामि or पणिष्यामि (?) पणायिष्ये or पणिष्ये only), पणाय्यासम् or पण्यासम् (?), पणायिषीय or पणिषीय, from पण्, 'to praise.'

पनायितर्षस्मि or पनितास्मि (?) according to other grammarians *Ātmanepada* only, etc., quite as the preceding, only with न् instead of ण्, from पन्, 'to praise.'

पृच्छासम्, precativè Parasmaipada, from प्रच्छ्, 'to ask.'

पेयासम्, precativè Parasmaipada, from पा, 'to drink.'

प्याताहे, प्यास्ते, अप्यास्ते, प्यासीय, from प्याय् *Ātm.*, 'to be exuberant.'

भर्ष्टास्मि, or regularly भष्टास्मि, भर्क्ष्यामि or भक्ष्यामि, अभर्क्ष्यम् or अभर्क्ष्यम्, भर्क्षीय or भक्षीय, from भज्ज्, 'to fry.'

मङ्गास्मि, मङ्क्ष्यामि, अमङ्क्ष्यम्, मङ्क्षीय, from मज्ज्, 'to dire.'

मातास्मि, मास्यामि, अमास्यम्, मासीय, from मि, 'to throw,' मी, 'to hurt' (and of course also from मा, 'to measure,' and मे, 'to barter').

मार्ष्टास्मि or मार्जितास्मि, मार्च्यामि or मार्जिष्यामि, अमार्च्याम् or अमार्जिष्यम्, मार्जिषीय (or regularly मृक्षीय), from मृज्, 'to wipe.'

मेयासम्, precativè Parasmaipada, from मा, 'to measure,' and मे, 'to barter.'

स्रष्टास्मि or regularly मर्ष्टास्मि, स्रक्ष्यामि or मर्क्ष्यामि, अस्रक्ष्यम् or अमर्क्ष्यम्, from मृन्, 'to touch,' with र optionally instead of अरु.

यवितास्मि, यविष्यामि, अयविष्यम्, यविषीय, from यु, 'to join' (contrary to § 154).

रवितास्मि, रविष्यामि, अरविष्यम्, रविषीय, from रु, 'to sound' (contrary to § 154).

लातास्मि, लाताहे, or regularly लेतास्मि, लेताहे, लास्यामि, लाखे, or लेष्यामि, लेये, अलास्यम्, अलाखे or अलेष्यम्, अलेये, लासीय or लेषीय, from ली, 'to adhere;' but लीयासम् regularly (Sch. Pāṇini, VI. 1, 51; cf. Westergaard, Radices).

वरितास्मि or वरीतास्मि, वरिष्यामि or वरीष्यामि, अवरिष्यम् or अवरीष्यम्, वरिषीय, from वृ, 'to select.'

विद्यासम्, precativè Parasmaipada from व्यच्, 'to deceive.'

विच्छादितास्मि or विक्षितास्मि, विच्छादिष्यामि or विक्षिष्यामि, अविच्छादिष्यम् or अविक्षिष्यम्, विच्छादिषीय or विक्षिषीय, from विष्, 'to go.'

विजितास्मि, विजिष्यामि, अविजिष्यम्, विजिषीय, from बिज्, 'to tremble.'

विधासम्, precativè Parasmaipada, from व्यध्, 'to pierce.'

वीयासम्, precativè Parasmaipada, from वे, 'to cover.'

वृद्धासम्, precativè Parasmaipada, from व्रश्, 'to tear.'

वेविताहे, वेविष्ये, अवेविष्ये, वेविषीय, from वेवी Âtm. 'to go.'

वोदास्मि, future I., from वह्, 'to bear.'

शयिताहे, शयिष्ये, अशयिष्ये, शयिषीय, from शी, Âtm., 'to lie down' (contrary to § 154).

शिक्षासम्, precativè Parasmaipada, from शास्, 'to instruct.'  
 शूयासम्, precativè Parasmaipada, from श्रि, 'to swell.'  
 अयितासि, अयिष्यामि, अयिष्यम्, अयिषीय, from अयि, 'to go'  
 (contrary to § 154).

सायासम्, or regularly सन्यासम्, precativè Parasmaipada, from सन्, 'to obtain.'

सुषासम्, precativè Parasmaipada, from स्वप्, 'to sleep.'

सेयासम्, precativè Parasmaipada, from से, 'to waste,' and सो, 'to destroy.'

सोढासि, future I., from सह्, 'to bear.'

स्तेयासम्, precativè Parasmaipada, from स्था, 'to stand.'

स्रवितासि, स्रविष्यामि, अस्रविष्यम्, स्रविषीय, from स्रु, 'to flow'  
 (contrary to § 154).

स्पर्शासि, or regularly स्पर्ष्टासि, स्पर्श्यामि or स्पर्श्यामि, अस्पर्शम् or अस्पर्क्षम्, from स्पृश्, 'to touch.'

स्फाताहे, स्फास्ये, अस्फास्ये, स्फासीय, from स्फाय्, 'to swell.'

सप्तासि, or regularly सप्तासि, सप्स्यामि or सप्स्यामि, असप्स्यम् or असप्क्ष्यम्, from सृप्, 'to go.'

स्रष्टासि, स्रक्ष्यामि, अस्रक्ष्यम्, from सृज्, 'to abandon.'

ह्रयासम्, precativè Parasmaipada, from ह्रि, 'to call.'

ह्रियासम्, precativè Parasmaipada, from हा, 'to leave.'

## II. PASSIVE VOICE.

### I. THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE.

§ 161. The first four verbal forms of the passive are formed:—

1. By affixing य yá to the verb, e.g. दृश् dṛiç, 'to see,' दृश्य दृçyá, 'to be seen.'

2. By conjugating this base in the Âtmanepada according to the analogy of the Âtmanepada of the fourth conjugational class (§ 80, 2), from which it only differs in regard to the accent.



## Paradigm.

## PRESENT.

दृश्ये दृश्यावहे दृश्यामहे  
*dr̥śyē dr̥śyāvahe dr̥śyāmahe*  
 'I am seen'

दृश्यसे दृश्यथे दृश्यध्वे  
*dr̥śyase dr̥śyathe dr̥śyadhve*

दृश्यते दृश्यते दृश्यन्ते  
*dr̥śyate dr̥śyate dr̥śyante*

## IMPERATIVE.

दृश्ये दृश्यावहे दृश्यामहे  
*dr̥śyē dr̥śyāvahe dr̥śyāmahe*  
 'May I be seen'

दृश्यसे दृश्यथाम दृश्यध्वम्  
*dr̥śyase dr̥śyatham dr̥śyadhvam*

दृश्यताम् दृश्यताम् दृश्यन्ताम्  
*dr̥śyatām dr̥śyatām dr̥śyantām*

## IMPERFECT.

अदृश्ये अदृश्यावहि अदृश्यामहि  
*ad̥r̥śyē ad̥r̥śyāvahi ad̥r̥śyāmahī*  
 'I was seen'

अदृश्यथास् अदृश्येथाम् अदृश्यध्वम्  
*ad̥r̥śyathās ad̥r̥śyethām ad̥r̥śyadhvam*

अदृश्यत अदृश्येताम् अदृश्यन्त  
*ad̥r̥śyata ad̥r̥śyetaām ad̥r̥śyanta*

## POTENTIAL.

दृश्येय दृश्येयहि दृश्येमहि  
*dr̥śyēya dr̥śyēyahi dr̥śyēmahī*  
 'I may be seen'

दृश्येथास् दृश्येथाम् दृश्येध्वम्  
*dr̥śyēthās dr̥śyēthām dr̥śyēdhvam*

दृश्येत दृश्येताम् दृश्येन्  
*dr̥śyeta dr̥śyetaām dr̥śyēn*

§ 162. The final letters of the verb undergo the same changes before the affix य *ya*, as before the य *ya* of the terminations of the precativè Parasmaipada, except that final आ *ā*, ए *e*, ऐ *ai*, and ओ *o* in the passive voice are changed only to आ *ā*, never to ए *e*; e.g. (cf. § 158) श्रिये *śriyē*, स्तुये *stuyē*, क्रिये *kriyē*, स्मर्ये *smaryē*, स्तौर्ये *stūryē*, पूर्ये *pūryē*, दार्ये *dāryē*, from दै *dai*, 'to purify'; धार्ये *dhyāryē*, from धै *dhyai*; कूर्ये *kūryē*, दीर्ये *dīryē*, दृश्ये *duṣyē*, बोधे *bodhyē*, बुबोधिष्ये *bubodhiṣhyē*; add from लोलूय *lolūya*, second frequentative of लू *lū*, 'to cut,' लोलूय्ये *lolūyyē*, नमस्ये *namasyē*, and in the same way from बेभिद्य *bēbhidyā*, second frequentative of भिद् *bhid*, बेभिद्ये *bēbhidyē*.

§ 163. LIST OF ANOMALIES IN THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE (cf. the corresponding anomalous precativès Parasmaipada in § 160).

चर्ये from च, 'to go.'

इर्ये from यज्, 'to sacrifice.'

उच्ये from वच्, 'to speak.'

उच्ये from वद्, 'to speak.'

उच्ये from वप्, 'to sow.'

उञ्ज्ये from वञ्, 'to desire.'

उद्ये from वस, 'to dwell.'  
 उद्ये from वह, 'to bear,' and,  
 when preceded by preposi-  
 tions, also from ऊह, 'to  
 reason.'  
 ऊये from वे, 'to weave.'  
 अतोये or अत्ये from अत 'to  
 blame.'  
 काम्ये or कस्ये from कम्, 'to  
 love.'  
 खाये or खन्ये from खन्, 'to dig.'  
 गृह्ये from ग्रह, 'to take.'  
 गीये from गी, 'to sing.'  
 गोपाये or गुप्ये from गुप् 'to  
 protect.'  
 आये or अन्ये from अन्, 'to bring  
 forth.'  
 जीये from ज्या, 'to become old,'  
 and ज्यो, 'to restrain.'  
 दरिद्रे from दरिद्रा, 'to be  
 poor.'  
 दीप्ये from दीधी, 'to shine.'  
 दीये from दा, 'to give,' दे, 'to  
 protect,' and दो, 'to cut.'  
 धीये from धा, 'to hold,' and धे,  
 'to drink.'

धूपाये or धूप्ये from धूप, 'to  
 fumigate.'  
 पणाये or पण्ये from पण् } 'to  
 पनाये or पन्ये from पन् } praise.'  
 पीये from पा, 'to drink.'  
 पूह्ये from प्रह्, 'to ask.'  
 भुज्ये from भज्, 'to fry.'  
 मीये from मा, 'to measure,' and  
 मे, 'to barter.'  
 विद्ये from व्यच्, 'to deceive.'  
 विच्छाये or विच्छ्ये from विष्  
 'to go.'  
 विध्ये from व्यध्, 'to pierce.'  
 वीये from व्ये, 'to cover.'  
 वृध्ये from व्रध्, 'to tear.'  
 वेद्ये from वेदी, 'to go.'  
 श्ये from शी, 'to lie.'  
 शिष्ये from शास्, 'to instruct.'  
 श्रूये from श्रि, 'to swell.'  
 साये or सन्ये from सन्, 'to obtain.'  
 सीये from सी, 'to waste,' and सो  
 'to destroy.'  
 सुप्ये from स्वप्, 'to sleep.'  
 स्तीये from स्था, 'to stand.'  
 ह्रीये from हा, 'to leave.'  
 ह्वये from ह्वे, 'to call.'

## II. THE LAST SIX VERBAL FORMS OF THE PASSIVE VOICE.

§ 164. The last six verbal forms of the passive are mostly identical with the corresponding forms of the *Ātmanepada*. Thus in the reduplicated perfect of the passive दा makes ददे, शि शिष्ये, की चिक्रिये, etc., cf. § 117; वच् ऊचे, cf. § 118; in the periphrastic perfect हृद् makes ह्रादया वंके (cf. § 123).

In the aorist सिच् makes असिचि (§ 134), अशिचि (§ 135), पाठय, when reflective (Exc. 1 to § 166), अपीयते (§ 136, IV., 1), नी अनेपि (§ 142), लू अलविपि (§ 143), दिग् अदिचि (§ 147).

In the first future नी makes नेताहि, क्तिद् क्तिताहि or क्तिताहि; in the second future नेष्ये, क्तिष्ये or क्तिष्ये; in the conditional अनेष्ये, अक्तिष्ये or अक्तिष्ये; in the precative नेपीय, क्तिपीय or क्तिपीय (§ 159).

There are, however, some slight differences between the passive and the Âtmanepada, which will be pointed out in the following paragraphs.

§ 165. In the periphrastic perfect of the passive भू bhū and अस् as, as well as छ (§§ 123, 164), take the terminations of the Âtmanepada.

## PARADIGM.

	चक्रे	or, आसे	or बभूवे
	<i>chakre</i>	<i>āse</i>	<i>babhūve</i>
	चक्षपे	आसिपे	बभूविपे
	<i>chakṣape</i>	<i>āsipe</i>	<i>babhūvipahe</i>
	चक्रे	आसे	बभूवे
	<i>chakre</i>	<i>āse</i>	<i>babhūve</i>
	चक्षवहे	आसिवहे	बभूविवहे
	<i>chakṣavāhe</i>	<i>āsivāhe</i>	<i>babhūvivāhe</i>
छादयां	चक्राथे	आसाथे	बभूवाथे
<i>chādāyaṁ</i>	<i>chakrāthe</i>	<i>āsāthe</i>	<i>babhūvāthe</i>
	चक्राते	आमाते	बभूवाते
	<i>chakrāte</i>	<i>āmāte</i>	<i>babhūvāte</i>
	चक्षमहे	आसिमहे	बभूविमहे
	<i>chakṣmāhe</i>	<i>āsimāhe</i>	<i>babhūvimāhe</i>
	चक्षिह्वे	आसिह्वे	बभूविह्वे or बभूविह्वे
	<i>chakṣidhve</i>	<i>āsīdhve</i>	<i>babhūvidhve</i> <i>babhūvidhve</i>
	चक्षिरे	आसिरे	बभूविरे
	<i>chakṣire</i>	<i>āsīre</i>	<i>babhūvīre</i>

§ 166. The third person singular of the aorist is formed by affixing to the augmented verb the termination ह्, before which the final and penultimate letters of the base undergo the following changes:

1. Final ए *e*, ऐ *ai*, and ओ *o*, are changed to आ *á*, after which as well as after an original final, आ *á*, य *y* is inserted, e.g. दा *dá*, 'to give,' दे *de*, 'to protect,' दै *dai*, 'to purify,' and दो *do*, 'to cut,' make अदायि *á-dá-y-i*.

2. A final इ *i*, or ई *í*, is changed to आय *áy*, e.g. जि *ji*, 'to conquer,' अजायि *á-jáy-i*; नी *ní*, 'to lead,' अनायि *á-náy-i*.

3. A final उ *u*, or ऊ *ú*, is changed to आव *áv*, e.g. नु *nu*, or नू *nú*, 'to praise,' अनावि *á-náv-i*.

4. Final च *ri* and ञ *rí* become आर् *ár*, e.g. छ *hri*, 'to make,' कृ *hri* 'to throw,' अकारि *á-kár-i*.

5. A penultimate अ *a* followed by a single consonant is lengthened, e.g. पत *pat*, 'to fall,' अपाति *a-pát-i*. There are many exceptions to this rule, especially all the verbs ending in अम् retain the short vowel, e.g. रुम्, 'to be sad,' अरुमि.

6. Penultimate इ *i*, उ *u*, and च *ri*, followed by a single consonant, are changed to ए *e*, ओ *o*, and अर् *ar* (guna), e.g. छिद् *chhid*, 'to cut,' अच्छेदि *a-shchhed-i*; तुद् *tud*, 'to strike,' अतोदि *a-tod-i*; दृग् *driç*, 'to see,' अदर्शि, *a-darç-i*.

This rule does not apply to the last इ of the desiderative, nor to the इ, उ, or च of verbs ending in the affix य preceded by a consonant (cf. 8).

7. Penultimate ञ *rí* becomes ईर् *ír*, e.g., स्तृह् *stríh*, अस्तीर्हि *a-stírh-i*.

8. Final अ *a* is rejected, e.g. बुबोधिष *bubodhisha*, desiderative of बुध *budh*, अबुबोधिषि *a-bubodhish-i*; लोलूय *lolúya*, second frequentative of लू *lú*, अलोलूयि *a-lolúy-i*. Second frequentatives and denominatives formed by the affix य which have a consonant immediately before this affix, follow the rule given in § 56, 3, e.g. वेभिद्य अवेभिदि, नमस्य अनमसि or अनमसि.

9. Derivative verbs ending in अय *aya*, i.e., the causals, verbs of the tenth conjugational class, and denominatives in अय, reject this affix, e.g. बोधय *bodhaya* अबोधि *a-bodh-i*, दापय अदापि *a-dáp-i*.

In the causals derived from causals, which do not lengthen a medial अ (§ 59), this अ may be lengthened optionally *e.g.* क्लमय, causal of क्लमय, causal of क्लम, अक्लमि or अक्लामि (*cf.* 5).

The Paradigm of the passive aorist of नी therefore is:—

अनेयि <i>aneshi</i> , 'I was lead'	अनेष्वहि <i>aneshtahi</i> , etc., as § 142 Âtman.	अनेष्वहि
अनेष्टास् <i>aneshtâs</i>	अनेषायाम्	अनेद्वम्
अनेयि <i>andya</i>	अनेषाताम्	अनेषत

Exceptions to § 166:—

1. The derivative verbs ending in अय (§ 166, 9), except when used as reflective passives, take the Âtmanepada of the fifth form of the aorist and may subjoin its terminations either to their full form or after having rejected अय, *e.g.* भावय, causal of भू, 'to become,' in the 1<sup>st</sup> sing. अभावयिषि *â-bhāvay-ishi* or अभाविषि *â-bhāv-ishi*; in the 2<sup>nd</sup> अभावयिष्ठास् or अभाविष्ठास्; but in the 3<sup>rd</sup>, according to § 166, 9, अभावि only, in the 1<sup>st</sup> dual अभावयिष्वहि or अभाविष्वहि, etc.

A medial अ of causals derived from causals which do not lengthen it, may optionally be lengthened in all the inflexions of this aorist as in the third person singular (*cf.* § 166, 9); *e.g.* from क्लमय, causal of क्लमय, in the 1<sup>st</sup> sing. अक्लमयिषि, or अक्लमिषि, or अक्लामयिषि, or अक्लामिषि.

2. Many verbs, when used as reflective passives, take in the third person singular the termination of the Âtmanepada instead of that of the passive (*cf.* my V. G. § 879), *e.g.* त्रि, 'to go,' अग्नित्रियत (*cf.* § 164), not अत्रायि, but in the sense of a real passive only अत्रायि.

### 3. ALPHABETICAL LIST OF SOME ANOMALIES.

अवमिषि or अक्वामिषि or अक्वामयिषि, 1<sup>st</sup> person singular (fifth form of the aorist), अक्वामि, 3<sup>rd</sup> person singular of अक्व, 'to love,'

when reꝓ passive, but अचक्रमे, 1<sup>st</sup> sing. (third form of the aorist),  
अचकमतु, 3<sup>rd</sup> sing., when reflective (cf. Except.<sup>o</sup> 1).

अकान्दि or regularly अक्रन्दि, third person singular of कन्दय,  
causal of कन्द, 'to call.'

अक्रमि from क्रम, 'to go.'

अक्रान्दि or regularly अक्रन्दि, from क्रन्दय, causal of क्रन्द 'to call.'

अकृमि from कृम, 'to be sad.'

अकृान्दि or regularly अकृन्दि from कृन्दय, causal of कृन्द, 'to call.'

अचपि or अचापि from चपय, causal of चै, 'to decrease,' (§ 60).

अचमि from चम्, 'to bear.'

अचाज्जि or अचज्जि from चज्जय, causal of चज्ज, 'to give,' 'to go.'

अख्यान्दि (fourth form of the aorist), but, when reflective, अख्ये  
(second form of the aorist), from ख्या, 'to speak.'

अगूहि, third person singular, from गूह 'to cover.'

अगोपायि or अगोपि from गुप, 'to protect.'

अग्लपि or अग्लापि from ग्लापय or ग्लपय, causal of ग्लै, 'to become  
exhausted' (§ 60).

अघानि from हन्, 'to kill.'

अचमि, but, when preceded by the preposition आ, अचामि, from  
चम्, 'to eat.'

अच्छमि from छम्, 'to eat.'

अजनि from जन्, 'to bring forth.'

अजमि from जम्, 'to eat.'

अजग्मि from जम्, 'to yawn.'

अजरि or अजारि from जरय, causal of जृ, 'to become old' (§ 60).

अज्ञपि or अज्ञापि from ज्ञपय or ज्ञापय, causal of ज्ञा, 'to know'  
(§ 60).

अज्जमि from ज्जम्, 'to eat.'

अतमि from तम्, 'to become breathless.'

अदमि from दम्, 'to tame.'

अदरि or अदारि from दरय, causal of दृ, 'to burst' (§ 60).

अदाचि or अदचि from दचय, causal of दच्, 'to go.'

अद्रमि from द्रम्, 'to run.'

अद्रोपि (1<sup>st</sup> sing. of the fourth form of the aorist), but, when reflective, अद्रुद्रुवे (third form of the aorist), from द्रु, 'to run.'

अधूपायि or अधूपि, third singular from धूप, 'to fumigate.'

अनरि or अनारि from नरय, causal of नृ, 'to lead.'

अपणायि or अपाणि from पण् } 'to praise.'

अपनायि or अपानि from पन् }

अभाञ्जि or अभञ्जि from भञ्ज, 'to break.'

अमार्जि from मृज्, 'to wipe.'

अयामि or अयमि from यमय, causal of यम्, 'to restrain.'

अरन्धि from रध्, 'to hurt.'

अरन्धि from रम्, 'to desire vehemently.'

अराञ्जि or अरञ्जि from रञ्ज, 'to colour.'

अलन्धि from लम्, 'to obtain.'

अविच्छायि or अविच्छि from विष्, 'to go.'

अशमि or, when signifying 'to observe,' अशामि, from शम्, 'to cease.'

अश्रयि or अश्रापि from आषय or अषय, causal of आ, श्रि 'to cook' (§ 60).

अश्रयि (first pers. sing. of the fifth form of the aorist), but, when reflective, अश्रिष्टिये (third form), from श्रि, 'to go.'

अश्रयि and, when reflective, अश्रिष्टिये, from श्रि, 'to swell.'

असमि, third singular, from सम् } 'to be unconfused.'

अस्मि from स्म

अस्नयि or अस्नापि from स्नापय or स्नपय, causal of स्ना, 'to bathe'

(§ 60).

अस्मरि or अस्मारि from स्मरय, causal of स्मृ, 'to recollect'

(§ 60).

अस्मि from स्म, 'to sound.'

अस्रोपि (1<sup>st</sup> sing. of the fourth form of the aorist), but, when reflective, अस्रुस्रुवे (third form) from स्रु, 'to flow.'

अहिडि and } or regularly अहेडि, third person singular, from

अहीडि } हेह 'to surround.'

आर्तीयि or आर्ति from अर्त्, 'to blame.'

4. All verbs, ending in vowels or diphthongs, and the verbs हन्, 'to kill,' दृन्, 'to see,' and ग्रह्, 'to take,' may in the aorist, the first and second future, the conditional, and the precativè either use the forms which are prescribed in §§ 164-166, e.g. from दा, aorist अदायि, अदायास्, अदायि, अदायिष्वहि, etc. (§§ 148 and 144), fut. I. दाताहे, etc.; fut. II. दास्ये, etc.; condit. अदास्ये, etc.; precat. दासीय, etc., or derive new ones from the base of the third person singular of the aorist, which remains after having rejected the augment and the termination, e.g. (cf. § 166) from दाय् (3<sup>rd</sup> sing. अदायि *a-dáy-i*), जाय् (from जि), नाय् (from नी), नाय् (from नु and नू), कार् (from छ and कृ), घान् (3<sup>rd</sup> sing. अघानि, § 166, Exc. 3, from हन्), दर्न् (3<sup>rd</sup> sing. अदर्शि, § 166, 6), ग्राह् (3<sup>rd</sup> sing. अग्राहि, § 166, 5).

To this base are subjoined in the first and second persons singular and in the dual and plural of the aorist the terminations of the Âtmanepada of the fifth aorist, and in the last four verbal forms those of the Âtmanepada, with prefixed इ, e.g. aorist अदायिषि *a-dáy-ishi*, अदायिष्ठास्, अदायि, अदायिष्वहि, etc.

अजायिषि, अजायिष्ठास्, अजायि, अजायिष्वहि, etc.  
अनायिषि, etc., अनाविषि, अकारिषि, अघानिषि, अदर्शिषि, अग्राहिषि.

In the first future दायिताहे, जायिताहे, ग्राहिताहे, etc.

In the second future दायिष्ये, जायिष्ये, ग्राहिष्ये, etc.

In the conditional अदायिष्ये, अजायिष्ये, अग्राहिष्ये, etc.

In the precativè दायिषीय, जायिषीय, ग्राहिषीय, etc.

§ 167. When the passive is reflexive, and in the Veda also in other instances, the Âtmanepada of the active voice is often used instead of the special forms of the passive, e.g. in the verbs which signify 'to adorn,' 'he adorns himself' (properly 'he is adorned by himself') भूयते, Âtmanep. of भूय, 'to adorn' (cf. my V.G. §§ 873, 875, 879).



## SECTION III. OTHER VERBAL DERIVATIVES.

## PARTICIPLES.

§ 168. The participles of the present and of the second future *Parasmaipada* are formed from the corresponding third persons of the plural, which reject the final *इ*, e.g.

	3 <sup>rd</sup> plur. of the present.	participle of the present.
(cf. § 80)	बोधन्ति <i>bōdhanṭi</i> 'they know'	बोधन् <i>bōdhan</i> 'knowing'
	नह्यन्ति <i>ndhyanti</i>	नह्यन् <i>ndhyant</i>
	तुदन्ति <i>tudanti</i>	तुदन् <i>tudant</i>
	बोधयन्ति <i>bōdhāyanti</i>	बोधयन् <i>bōdhāyant</i>
	बुबोधिष्यन्ति <i>būbōdhiṣhyanti</i>	बुबोधिष्यन् <i>būbōdhiṣhyant</i>
	नमस्यन्ति <i>namasyanti</i>	नमस्यन् <i>namasyant</i>
	पितरन्ति <i>pitāraṅti</i>	पितरन् <i>pitāraṅt</i>
(cf. § 85)	चिन्वन्ति <i>chinvaṅti</i>	चिन्वन् <i>chinvaṅt</i>
	आप्नुवन्ति <i>āpnuvanti</i>	आप्नुवन् <i>āpnuvaṅt</i>
	तन्वन्ति <i>tanvaṅti</i>	तन्वन् <i>tanvaṅt</i>
	युनन्ति <i>yundaṅti</i>	युनन् <i>yundaṅt</i>
(cf. § 104)	लिहन्ति <i>lihanti</i>	लिहन् <i>lihant</i>
(cf. § 105)	पिप्राति <i>pīprati</i>	पिप्रात् <i>pīprat</i>
(cf. § 106)	बोभूवति <i>bōbhurati</i>	बोभूवत् <i>bōbhurat</i>

from लू, लूलूवत्, etc.; बभूवुस् (§ 118) from भू, बभूवत्, etc.; दधुस् from धृ, दधुवत्, etc. Final च् *ri* of a verb is changed to ईर् *ir*, and after labials and व् *v*, to ऊर् *ūr*.

Verbs whose third person plural Parasmaipada consists only of two syllables, attach the terminations beginning with व् *v*, by an auxiliary इ, e.g. दधुस्, *dadh-ús*, 3<sup>rd</sup> plur. of धा *dhá*, participle दधिवत् *dadh-i-vát*, etc.; तेनुस् *ten-ús* (§ 117, 7), तेनिवत् *ten-i-vát*, etc.; ईजुस् (§ 118, ईज्) ईजिवत्, etc.

Anómalous forms are जगन्वत् *jaganvat* (and regularly जग्मिवत्), from गम्, 'to go,' जघन्वत् *jaghanvat* (and regularly जघ्मिवत्) from हन्, 'to strike,' दाश्वत्, °वन्, etc., from दाम्, 'to worship,' मीढ्वत्, etc., from मिह्, 'to sprinkle,' साङ्गत्, etc., from सह्, etc., 'to bear,' etc.

The participle of the periphrastic perfect is formed by combining the participles of the reduplicated perfect of अस्, भू, or छ with the form ending in the affix आम्, e.g. (cf. § 123) छादयामासिवत् (°वन्, °वान्, °वास, °वस्, °उप्), or छादया चक्रेवत्, etc., or छादया बभूवत्, etc., 'having covered.'

§ 170. The participles of the present Âtmanepada in the first conjugation (§§ 71-81), of the present of the passive voice, and of the second future of the Âtmanepada and of the passive voice are formed by the affix मान् *māna*, which is attached to that form of the corresponding third persons plural, which is left after the final न्ते *nte* has been rejected, e.g.

3<sup>rd</sup> plur. present Âtpr.  
(cf. § 80) बोधन्ते

*bôdhante* 'they know'

बोध्यन्ते

*bôdhyante*

तुदन्ते

*tudante*

बोधयन्ते

*bôdhayante*

participle.

बोधमान

*bôdhamāna* 'knowing'

बोध्यमान

*bôdhyamāna*

तुदमान

*tudamāna*

बोधयमान

*bôdhyamāna*

3<sup>rd</sup> plur. present Âtm.

बुबोधिषन्ते

bûbôdhiṣhante

नमस्यन्ते

namasyante

पितरन्ते

pitṛante

participle.

बुबोधिषमाण (cf. § 16)

bûbôdhiṣhamāna

नमस्यमान

namasyamāna

पितरमाण

pitṛamāna

3<sup>rd</sup> plur. of the present of the passive.

(cf. § 161) दृश्यन्ते

dr̥icyante 'they are seen'

(cf. § 162) ग्रीयन्ते

gr̥iyante

स्तूयन्ते

stūyante

क्रियन्ते

kriyante

participle.

दृश्यमान

dr̥icyamāna 'being seen'

ग्रीयमाण (§ 16)

gr̥iyamāna

स्तूयमान

stūyamāna

क्रियमाण (§ 16)

kriyamāna

3<sup>rd</sup> plur. of the second future,

Âtm. and passive.

(cf. §§ 159 नेष्यन्ते

and 164) nēshyante

'they will lead,' or 'they will be led'

क्षेदियन्ते or

क्षेत्स्यन्ते

participle.

नेष्यमाण (§ 16)

nēshyamāna

'what will lead,' or 'will be led.'

क्षेदियमाण (§ 16) or

क्षेत्स्यमान

3<sup>rd</sup> plur. of the second future  
of the passive voice alone.

(cf. § 166 नायिष्यन्ते

Ex. 4, p. 151) nāyishyante

'they will be led'

दायिष्यन्ते

participle.

नायिष्यमाण (§ 16)

nāyishyamāna

'what will be led'

दायिष्यमाण (§ 16)

§ 171, The participles of the present Âtmanepada in the second conjugation (§§ 82-109) and of the reduplicated perfect Âtmanepada are formed by the affix आन *ána*, or without 'accent

आन *ána*.

In the present it is attached to the third person plural after having rejected the final अन्ते *ante*, in the perfect to the third person plural after having cut off the final इरे *ire*, e.g.

3<sup>rd</sup> plur. present.

(cf. § 85) चिन्वते  
*chinvāte* 'they arrange'

आप्नुवते

*āpnuvāte*

तन्वते

*tānvāte*

युनन्ते

*yundāte*

(cf. § 104) लिहते

*lihāte*

(cf. § 105) पिप्राते

*pīprāte*

(cf. § 107) युञ्जते

*yujñāte*

(cf. § 108) ददते

*dādāte*

3<sup>rd</sup> plur. of the reduplicated perfect.

(cf. § 117) ददरे

*dādāre* 'they have given'

शिष्यिरे

*śiṣyāre*

चिक्रियिरे

*chikriyāre*

दुदुविरे

*dūdūvirē*

लुलुविरे

*lūlūvirē*

दधिरे

*dādhrirē*

## participle.

चिन्वान

*chinvānd* 'arranging'

आप्नुवान

*āpnuvānd*

तन्वान

*tānvānd*

युनान

*yundānd*

लिहान

*lihānd*

पिप्राण

*pīprāna*

युञ्जान

*yujñānd*

ददान

*dādāna*

## participle.

ददान

*dādāna* 'having given'

शिष्यान

*śiṣyānd*

चिक्रियाण (§ 16)

*chikriyānd*

दुदुवान

*dūdūvānd*

लुलुवान

*lūlūvānd*

दध्राण

*dādhrānd*

*Exception.* The participle of the present of the verb आस, II. 2, Âtm., 'to sit,' is आसीन *ās-īnā*, 'sitting' (in the Veda also regularly आसान).

§ 172. There is another participle of the perfect of the active voice in general, which is formed by subjoining the affix वन् *vant*, to the participle of the perfect of the passive voice (§ 173). e.g. भुक्त *bhuktā*, 'eaten,' भुक्तवन् *bhuktā-vant*, 'having eaten.'

§ 173. The participle of the perfect of the passive voice is formed by affixing to the verb त *tá*, or sometimes न *ná*, e.g. जि *ji*, 'to conquer,' जित *ji-tá*, 'conquered;' लू *lú*, 'to cut,' लून *lú-ná*.

I. त *tá* I. is attached immediately to the primitive verbs ending in vowels (except च्, cf. II.), or diphthongs, and also to many of those which end in consonants.

Final ऐ *ai* is mostly changed to आ *á*, e.g. दै *dái*, 'to purify,' दात *dá-tá*. Final ए *e* and ओ *o*, and sometimes also ऐ *ai* and आ *á* are changed to ई *í* (by the influence of the accent on the following syllable), e.g. धे *dhe*, 'to drink,' धीत *dhi-tá*; पा *pá*, 'to drink,' पीत *pí-tá*; in some instances to इ *i*, e.g. स्था *sthá*, 'to stand,' स्थित *sthi-tá*; मे 'to barter,' मित (see the alphabetical list of anomalies in IV.).

Other final vowels are generally left unchanged, e.g. पा *pá*, 'to protect,' पात *pá-tá*; नी, 'to lead,' नीत; सु, 'to praise,' सुत; भू, 'to become,' भूत; कृ, 'to make,' कृत.

Verbs ending in म् when attaching त immediately follow the rule given in § 95, 3, and lengthen a penultimate अ, e.g. क्लम, 'to be sad,' क्लान्त.

Those ending in other consonants undergo the changes prescribed in §§ 96, 3; 98, 1-3, the exception, and § 102. Thus, according to § 96, 3, मद, 'to get drunk,' makes मत्त; सिध, 'to become perfect,' सिद्ध; लुभ, 'to covet,' लुब्ध; according to § 98, 1, पूच, 'to mix,' makes पूक्त; युज, 'to join,' युक्त; according to § 98, 2, तच्, 'to pare,' makes तष्ट; स्पर्श, 'to touch,' स्पर्ष्ट; according to § 98, 3, and the exception, लिङ्, 'to lick,' makes लीङ्; दुह, 'to milk,' दुग्ध; according to § 102, मृज्, 'to clean,' makes मृष्ट; मुह, 'to be foolish,' मूढ or मुग्ध.

As the acute falls on the affix, the base is often weakened, i.e. य is often changed to इ, व to उ, र to अ, and a penultimate nasal rejected, e.g. यज्, 'to sacrifice,' makes इष्ट (cf. § 102); वच्, 'to speak,' उक्त; प्रश्, 'to ask,' पृष्ट; दम्, 'to bite,' दृष्ट (cf. the anomalies in IV.).

2. Most primitive verbs ending in consonants and all the derivative verbs insert **इ** between the base and the affix. In some instances a penultimate **इ**, **उ**, and **अ** is changed to **ए**, **ओ**, and **अर्** i.e. *guṇa* (cf. my K. G. § 374, Bēṃ. 2, V. G. § 895, 9).

The derivative verbs formed with **अय** reject this affix, e.g. **बोधय**, causal of **बुध्**, **बोधित**; others ending in **अ** reject this vowel, e.g. **लोलूय**, second frequentative of **लू**, 'to cut,' **लोलूयित**; those ending in **य** preceded by a consonant follow the rule given in § 56, 3, e.g. **वेभिव**, second frequentative of **भिद्**, **वेभिदित**; **जमस्य**, denominative, **जमस्यित** or **जमसित**.

II. **न ná** is affixed instead of **त tá** :—

1. To verbs ending in **क्त्**, which, when preceded by labials **प्र** **व्**, is changed to **उक्त्**; when preceded by other consonants, to **इक्त्**, e.g. **वृ**, 'to choose,' **वृण्** (cf. § 16); **स्तृ**, 'to stretch,' **स्तृण्**.

2. To many verbs which begin with a compound consonant, containing **य्**, **र**, **ल्**, or **व्**, and terminate in **आ**, **ए**, **ऐ**, or **ओ**. The final diphthongs must be changed to **आ**, e.g. **स्ती**, 'to become exhausted,' **स्तान्**.

3. To some verbs ending in **द्** which then becomes **न**, e.g. **हिद्**, 'to cut,' **हित्**.

4. In some sporadic instances (cf. IV.).

III. Some verbs which cannot form a participle of this kind substitute an adjective for it, e.g. **शुप्**, 'to dry,' makes **शुष्क**; **पक्**, 'to cook,' **पक्क** (cf. IV.).

#### IV. ALPHABETICAL LIST OF THE MOST REMARKABLE ANOMALIES.

Participle.	Verb.	Participle.	Verb.
<b>अग</b>	<b>अय</b> 'to go' and <b>अग्न</b> 'to anoint.'	<b>अग</b> only with pre- positions.	<b>अद</b> 'to go.'
<b>अग</b>	<b>अय</b> 'to go.'		
<b>अवित</b>	<b>अम</b> 'to sound.'	<b>आम</b>	<b>अन्</b> 'to breathe.'

Participle.	Verb.	Participle.	Verb.
रव	हन्य 'to kindle.'	घाम (cf. III.)	घि 'to decrease.'
रष्ट	{ यज् 'to sacrifice' and ह्य 'to wish.'	घित	{ घिण् 'to injure' and घि 'to destroy.'
उक्त	वच् 'to speak.'	घीण	घि 'to destroy.'
उत्त	वे 'to weave.'	घीव	घीव 'to spit.'
उत्त	उन्द 'to be wet.'	घीव intoxici- cated' (cf. III.)	
उदित	वद् 'to speak.'		
उत्त	उन्द 'to be wet.'	घुण	घुद् 'to grind.'
उत्त	वप् 'to sow.'	घ्यात	घ्याय 'to shake.'
उभित	उम् 'to fill.'	घ्युत	घिच् and घीच् 'to spit.'
उशित	यन् 'to wish.'		
उशित	यस् 'to dwell.'		
कट	यह 'to bear.'	ह्विद्	{ 'to sound in- articulately'
कत	{ कज् 'to weave' and अच् 'to protect.'	ह्विण	{ and 'to be unctuous'
कर्ण	उर्ष 'to injure.'	खात	खन् 'to dig.'
चत	चण् and च 'to go.'	स्यात	स्या 'to speak.'
अफित	अम्फ 'to injure.'	गत	गम् 'to go.'
कपित, only in certain significations.	कम् 'to tremble.'	गीत	गी 'to sing.'
		गुफित	गुम्फ 'to tie.'
		गून	गु and गू 'to void excrement.'
कान्त	{ कन् 'to shine' and कम् 'to love.'	गूर्ण	गुर, गूर, and गुर् 'to make an effort'
कुक्त	{ कुय् 'to be crooked' and कुज् 'to steal.'	गृहीत	ग्रह 'to take.'
कुचित	कुन्य II. 9, 'to afflict.'	ग्रथित	ग्रन्थ 'to tie.'
ह्य (cf. III.)	हन् 'to become thin.'	ग्नूत	{ ग्नूय 'to go' and ग्नूच् 'to rob.'
कृत	कूय 'to stink.'	घृत	{ घृण् 'to shine,' and घृ 'to shine,' and 'to sprinkle.'
कुक्त	कुय् 'to be crooked.'	चत	चय 'to hop.'
चत	चण 'to hurt.'		

Participle.	Verb.	Participle.	Verb.
चित	{ चाय् 'to worship' { and चि 'to arrange.'	तुपित्	तुम् 'to be satis-
चुक्त	चुच्य 'to express juice.'	तुफित्	तुम्फ 'fied.'
चुन्न	चुन्द 'to perceive.'	• च्त्, cf. दत्त	
छात and	क्षी 'to cut.'	चाण }	धि 'to protect.'
कृत }		चात }	
कुंष	कुंद 'to shine.'	तुपित	तुम् 'to hurt.'
अगध	घस् 'to eat.'	तुफित	तुम्फ }
जात	{ जन् 'to produce' { and जि 'to wane.'	त्वक्त	त्वच् 'to go.'
जीत	ज्यो 'to restrain.'	धूर्ण	धुर्व 'to hurt.'
जीन	ज्या 'to become old.'	दत्त	{ दा 'to give' and { दे 'to protect.'
जुत	जु 'to hurry,' in the Veda.	After prepositions, ending in vowels, the syllable द may be rejected and then a pre- ceding द or उ must be lengthened, . e.g. प्रदत्त or प्रत्त, निदत्त or नीत्त, मुदत्त or मूत्त.	
जूर्ण	{ जुर्व 'to hurt,' जूर् { 'to grow old,' and { ज्वर् 'to be feverish.'		
डीन (डीत)	डी 'to fly.'	दम्	दम् 'to hurt.'
तक्त	तक् and तज् 'to contract.'	दरिद्रित	दरिद्रा 'to be in distress.'
तत्	तन् 'to stretch.'	दष्ट	दम् 'to bite.'
तुपित	तुम् 'to hurt.'	दित	दो 'to tie.'
तुफित	तुम्फ 'to hurt.'	दीन	दी 'to go to ruin.'
तूर्त	तुर्व 'to overcome' in the Veda.	दून	डु 'to suffer pain.'
तूर्ण	{ तुर्व 'to hurt,' and { त्वर् 'to hurry.'	दूर्ण	दुर्व 'to hurt.'
तृढ	तृह and तृह 'to hurt.'	दृढ	दृह 'to fasten.'
तृष	तृद् 'to hurt.'	दृफित	दृम्फ 'to hurt.'
वृत्	वृण् 'to eat.'	वृत् and वृन }	दिष् 'to play.'
		धित	धा 'to hold,' in the Veda.



Participle.	Verb.	Participle.	Verb.
पीत	{ धे 'to drink,' and धि 'to think,' in the Veda. .	प्रीत s. प्रीन.	
धूर्ण	धुर्ध्व and धूर् 'to hurt'	भान	भङ्ग 'to break.'
धीत	धाष् 'to cleanse.'	भर्ण	भर्त् 'to injure.'
ध्यात	धी 'to think.'	भुन	भुज् 'to bend.'
ध्वस्त	ध्वस् 'to fall.'	भृष्ट	{ भज्ज् 'to fry' and भृण् 'to fall.'
नग्न 'naked'	नज् 'to be ashamed.'	खट	धन् 'to fall.'
नत	नम् 'to bow to.'	श्रीय	श्री 'to fear.'
नद्ध	नहु 'to tie.'	सक्त	मद् 'to hold.'
मुक्त and मुञ्च	मुद् 'to push on.'	मग्न	मज्ज् 'to dive.'
पङ्क (cf. III.)	पक् 'to cook.'	मचित	मद् 'to hold.'
पीत	पा 'to drink.'	मत	मन् 'to think.'
पीन	प्याय 'to be exuberant.'	मत्त	मद् 'to get drunk.'
पूत	{ पूय् 'to stink' and पू 'to purify.'	मेधित	मन्थ 'to churn.'
पूर्ण	{ पूर 'to fill,'	मित	{ मा 'to measure' and मे 'to barter.'
पूते	{ पूर 'to fill,'	मीन	मी 'to hurt.'
पृष्ट	प्रह् 'to ask.'	मुक्त	{ मुद् 'to deceive' and मुच 'to let loose.'
प्यान	प्रे and प्याय 'to be exuberant.'	भूत	मब् and भू 'to bind.'
प्रीण (प्रीत)	प्री 'to love.'	मूर्ध	{ मूर्ध 'to tie' and मृ 'to kill.'
प्रीढ	प्रः वह्, cf. ऊढ.	मूर्ते	मूर्ध् 'to be faint.'
सीन	सी 'to go.'	मृष्ट	{ मृज् 'to wipe.' मृण् 'to touch,' and मृय् 'to endure patiently.'
फाण	फण् 'to go.'	मुक्त	मुच and मुच 'to go.'
फुल्लत and फुल्ल	फल् 'to bear fruit.'	क्षिष्ट	क्षेद् 'to speak bar- barously.'
बद्ध	बन्ध् 'to bind.'	चुत	चुय् and चुय् 'to set.'
बुधित	बुध् 'to perceive.'		
बुद्ध	बुद् 'to perceive.'		

Participle.	Verb.	Participle.	Verb.
यत	यम् 'to restrain.'	शत	{ शि 'to cook' and शो 'to sharpen.'
रक्त	रञ्ज् 'to colour.'	शित	शो and शि 'to sharpen.'
रत	रम् 'to rest.'	शिष्ट	{ शास् 'to instruct' and शिप् 'to leave.'
रिफित	रिम्फ् 'to hurt.'	शीत	शै 'to curdle'
रुग्ण	रुज् 'to break.'	शीन	cf. खान.
लगित	लङ् 'to go limp- ingly.'		{ मुच्य 'to express juice' and मुच् 'to be pure.'
लग्न	{ लग् 'to adhere' and लज् or लज्ज् 'to be ashamed.'	मुक्त	मुद्ध्य 'to purify.'
(उद् ५) लाघ	लाघ् 'to be able'	मुधित	मुद्ध्य 'to shine.'
(cf. III.)	or 'equal to.'	मुभित	मुप् 'to become 'dry.'
लीन	ली 'to adhere.'	मुष्क (cf. III.)	स्वि 'to swell.'
लुक्त	लुञ् 'to pull out.'		आ and शै 'to cook'
लून	लू 'to cut.'		cf. आण.
यक्त	यञ् 'to go.'	मून	शै 'to curdle.'
यत	यन् 'to ask.'	मृत	अन्य 'to tie.'
वान	वे 'to become dry.'		अम् 'to be care- less.'
विग्न	विज् 'to tremble.'	खान	आ and शै 'to cook.'
विचित	व्यच् 'to deceive.'	अचित	सह 'to bear,' in the Veda.
वित्त }	विद् 'to gain,' 'to	अव्य	छिप् and छीप् 'to spit.'
विन्न }	find.'		सङ् 'to adhere to,' 'to go.'
धीत	धे 'to surround.'		मय् 'to go.'
धृक्ण	ध्रञ् 'to tear.'		
युत	{ घृण् 'to eat' and घृ 'to select.'	आण	
ग्रीण	ग्री 'to choose.'	इपाट	
छनीम् (or)	छनी (or छनी) 'to	ध्यूत	
छनीम् }	select,' etc.		
शयित	शी 'to lie down.'	सक्त	
शस्त	{ शस् 'to praise' and शम् 'to hurt.'	सचित	

Participle.	Verb.	Participle.	Verb.
सत्त in the Veda	सद् 'to sit.'	स्फोत	स्फाय 'to swell.'
सत्त com-		स्फूर्ण	स्फुर्ज 'to thunder.'
monly (con-		स्फूर्ण	स्फुर्ज 'to expand.'
form to II.3)		स्वन्न	स्वन्द 'to ooze.'
सात	सन् 'to obtain.'	सूत	सिप् 'to sew.'
सित	{ सो 'to destroy' and सि 'to bind.'	सिद्ध	संस 'to fall.'
सिन (सित)	सि 'to bind.'	सूत	सिम् 'to kill.'
सिद्ध	सिम् 'to kill.'	स्वन्न	सिप् 'to go.'
सोत	सि 'to waste.'	स्वान	सज्ज 'to embrace.'
मुप्त	स्वप् 'to sleep.'	स्वूर्ण	स्वन 'to sound.'
मृत्	सुम् 'to kill.'	हत	{ स्वर्ण 'to expand.'
सोढ	सह 'to bear.'	हान	{ सु 'to injure.'
स्वन्न	स्वन्द 'to ascend.'	हित	हन् 'to kill.'
स्वब्ध	{ स्वम् 'to make स्वम् } firm.'	हीन	हा 'to go.'
स्वब्ध		हत	धा 'to hold.'
स्वब्ध		हर्ष	दा 'to leave.'
(मऽ) { स्त्रीत } स्त्री 'to be col-		हीण (हीत)	हे 'to call.'
{ स्त्रीम }	lected.'	हुत	ऊर्ण 'to be crooked.'
सुब्ध	सुम् 'to make firm.'		ह्री 'to be ashamed.'
स्थित	स्था 'to stand.'	हृत्	हु 'to be crooked'
		हृत्	in the Veda.
		हृत्	ह्राद् 'to be glad.'

§ 174. The participle of the future of the passive voice is formed by affixing to the verb तव्य *tavya* (or तव्य *tavyà*), अनिय *anīya*, च यद् *yād*, also with independent svarita *yā*, and without accent *ya* (or ह्य *tya*), or एलिम् *elima*.

These forms have nearly the same signification as the Latin participles in *ndus*, like *amandus*, and imply that the action, which the verb expresses must be done, or is ordered, caused, allowed, deserves to be done.

I. The verbs in taking तव्य *tavya*, follow the rules prescribed in §§ 154, 155, 156 and Exc. 1, § 157, 1, c-5.

According to § 154 दातव्य *dā-tārya* (or दातव्य *dā-taryā*), 'to be given,' what may or ought to be given,' जेतव्य from जि, ज्ञातव्य from ज्ञे, भवितव्य from भू, जरितव्य or जरीतव्य from जृ, पतितव्य from पत्.

According to § 155 शातव्य from शो, बोधयितव्य from बोधय, causal of बुध, वेभिदितव्य from वेभिद्य, second frequentative of भिद्, नमस्यितव्य or नमसितव्य, from नमस्य, denominative.

According to § 156 जेतव्य from जि, श्रयितव्य from श्रि, स्तोतव्य from स्तु, चवितव्य from चु, भवितव्य from भू, कर्तव्य from कृ, करितव्य or करीतव्य from कृ, स्नेदितव्य from स्निद्, बोधितव्य from बुध, पचि-तव्य from पृच्.

According to § 156, Exc. 1 कुचितव्य from कुच्, गुवितव्य from गु, बुबोधिपितव्य, वेभिदितव्य.

According to § 157, 1, गन्तव्य from गम्, भेत्तव्य from भिद्, क्रोढव्य from क्रुध, योक्तव्य from युज्, प्रष्टव्य from प्रह्, लेढव्य from लिह्, दोग्धव्य from दुह्, द्रोढव्य or द्रोग्धव्य from द्रुह् (also द्रोहितव्य), नढव्य from नह्, भ्रष्टव्य from भ्रज्, वोढव्य from वह्.

## II. Before अनीय *anīya* and य *ya* :—

1. Final अ of the verb is rejected, e.g. लोलूय *lolūya*, second frequentative of लू *lū*, लोलूयनीय *lolūy-anīya*, लोलूय्य *lolūy-ya*. The derivative verbs ending in the affix य preceded by a consonant follow before अनीय the rule given in § 56, 3, e.g. वेभिद्य, second frequentative of भिद्, वेभिदनीय, नमस्य, denominative, नमस्यनीय or नममनीय; before the affix य they reject their final य, e.g. वेभिद्य, नमस्य. The verbs ending in derivative अय reject this affix, e.g. बोधय, causal of बुध, बोधनीय, बोध्य.

2. Before अनीय final ए, ऐ, and औ are changed to आ and the initial अ of the affix is rejected, e.g. पे 'to drink,' धानीय. Before य, these diphthongs as well as final आ are changed to ए, e.g. दा, 'to give;' दे, 'to protect;' and दो, 'to cut,' make देयं.

3. Final इ and ई are changed before अनीय to अय, and before य to ए, e.g. चि 'to arrange,' चयनीय, चयं, नी नयनीय, नयं.

*Exception.* Two verbs ending in **इ** take **त्य** instead of **य** and leave the vowel unchanged, viz. **इ**, 'to go,' **इत्यं** and **जि** 'to conquer,' **जित्यं** (but also regularly **जियं**), two others ending in **इ** and one in **ई** change their finals before the affix **य** to **अय**, e.g. **क्री** 'to buy,' **क्रयं**.

4. Final **उ** and **ऊ** are changed to **अव**, e.g. **चु** 'to move,' **चवनीयं**, **चव्यं**. But when the participle implies 'absolute necessity,' they are changed before **य** to **आव**, e.g. **भू** **भाव्यं**.

Some verbs ending in **उ** take **त्य** instead of **य** and leave the vowel unchanged, e.g. **स्तु** 'to praise,' **स्तुत्यं**.

5. Final **च** and **च्** are changed before **अनीय** to **अर**, before **य** to **आर**, e.g. **कृ**, 'to make,' and **कु**, 'to throw,' **करणीयं** (§ 16), **कार्यं**.

Some verbs ending in **च** take **त्य** instead of **य**, before which the vowel remains unchanged, e.g. **धृ** 'to screen,' etc. **धृत्यं**.

6. **इ** and **उ**, followed by a single radical consonant, are changed to **ए** and **ओ** (guna), e.g. **हिद्**, 'to split,' **हिदनीयं**, **हिद्यं**, **बुध्** **बोधनीयं**, **बोध्यं**; **च** followed by one radical consonant before **अनीय**, and very rarely before **य** (cf. the anomalies in 8, e.g. **वर्यं** *varshya*) becomes **अर** (guna), e.g. **तृप्**, 'to be satisfied,' **तृपणीयं** (§ 16), but **तृत्यं**.

*Exception to the rules 3-6.* The verbs noticed in the Exception to § 141 leave their vowels unchanged, e.g. **कुषनीयं**, **बुयोधिष्यीयं** (§ 16), **वेभिदनीयं**, **कुष्यं**, **बुयोधिष्यं**, **वेमियं**. But final **u** before **अनीय** is changed to **ur**, e.g. **गुवनीयं** from **गु** or **गू** (against 4).

7. When the affix **य** is attached,

(a) A radical **अ**, followed by a single radical consonant, except a labial, is lengthened, e.g. **पद्** 'to go,' **पाद्यं**; but **शप्** 'to execrate,' **शप्यं**.

(b) The final **च** and **च्** of those verbs which attach the termination of the participle of the perfect of the passive voice immediately, are changed to **क्** and **ग्**, e.g. **पच** 'to cook' (forming as participle of the perfect passive **पक्व**, § 173, IV.) makes **पाक्यं**, **दुज्**

(participle of the perfect passive युक्त) योग्य. But the consonant is left unchanged when the participle implies 'absolute necessity,' e.g. पाच्य.

8. ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES OF THE PARTICIPLES FORMED BY तव्य, अनीय, य, ल्य.

Participle.	Verb.
अर्च्य 'to be praised, revered' . . . . .	अर्च 'to praise.'
इत्य न . . . . .	इ 'to go.'
उच्य . . . . .	वह 'to speak,' in compounds.
कर्णवित्त्य or कर्णवित्त्य } . . . . .	कर्ण 'to cover.'
अतीयित्त्य or अर्तित्त्य } अतीयनीय or अर्तनीय } अतीत्य or अत्य }	अत् 'to blame.'
कामयित्त्य or कमित्त्य } कामनीय or कमनीय } काम्य }	कम् 'to love.'
कुत्य . . . . .	कु } 'to cry.'
कूय . . . . .	कू }
कृत्य and regularly कार्य . . . . .	कृ 'to make.'
कृष्ट्य and regularly कर्ष्ट्य . . . . .	कृष्ट 'to draw.'
चवित्त्य . . . . .	चु 'to sneeze.'
क्षवित्त्य . . . . .	क्षु 'to sharpen.'
खेय . . . . .	खन् 'to dig.'
गद (after prepositions regularly गाद) . . . . .	गद् 'to speak.'
गुत्य . . . . .	गु }
गूय . . . . .	गू }
गूहित्त्य or गोढ्य } गूहनीय } गूद्य or regularly गोद्य }	गूह 'to cover.'
गृह्य (Vedic, commonly, according to the rule, ग्रह्य) . . . . .	ग्रह 'to take.'

## Participle.

## Verb.

गोपायितव्य or गोपितव्य	गुप् 'to protect.'
गोपायनीय or गोपनीय	
गोपाय्य or गोप्य	
चत्	चत् 'to abscond.'
चर्त्	चृत् 'to connect.'
चर्य (but after prepositions regularly चार्य)	चर् 'to go.'
चातव्य	चाय् 'to worship.'
(उप०) चाय्य	चि 'to arrange.'
जन्य and जान्य	जन् 'to bring forth.'
जित्य and जिय	जि 'to conquer.'
जुष्य	जुप् 'to be pleased.'
डयितव्य	डी 'to fly.'
तक्	तक् 'to endure.'
त्याज्य	त्यज् 'to abandon.'
चाय्य	चप् 'to be ashamed.'
दरिद्रितव्य	दरिद्रा 'to be in distress.'
दरिद्र	
दातव्य	दी 'to go to ruin,' of course also from
दानीय	दा, दे, दो.
दाभ्य or regularly दम्भ्य	दम् 'to hurt.'
दीधितव्य	दीधी 'to shine.'
दीध्यनीय	
दीध्य	
दुह्य or regularly दोह्य	दुह् 'to milk.'
दृत्	दृ 'to respect.'
द्रष्टव्य	दृश् 'to see.'
धूपायितव्य or धूपितव्य	धूप 'to fumigate.'
धूपायनीय or धूपनीय	
धूपाय्य or धूप्य	

## Participle.

## Verb.

धूय . . . . .	धू 'to shake.'
धृत्य . . . . .	धृ 'to stand firm.'
नष्टव्य . . . . .	नष्ट 'to perish.'
(उद्) नीय . . . . .	नी 'to lead.'
नुत्य . . . . .	नु }
नूय . . . . .	नू 'to praise.'
पणायितव्य or पणितव्य	पण 'to praise.'
पणायनीय or पणनीय	
पणाय्य or पण्य	
पनायितव्य or पनितव्य	पन् 'to praise.'
पनायनीय or पननीय	
पनाय्य or पन्य	
प्यातव्य . . . . .	प्यात् 'to be exuberant.'
भज्य and regularly भाग्य . . . . .	भज् 'to divide.'
भर्तव्य or भष्टव्य	भज् 'to fry.'
भर्जनीय or भज्जनीय	
भर्ज्य or भज्य	
भृत्य and regularly भार्य . . . . .	भृ 'to bear.'
भोज्य when the verb signifies 'to eat,'	भुज् 'to eat,' 'to enjoy.'
otherwise regularly भोग्य . . . . .	
मङ्गव्य . . . . .	मङ्ज् 'to dive.'
मद्य (but with prepositions regularly माद्य)	मद् 'to get drunk.'
मातव्य }	मी 'to hurt,' of course
माननीय }	
	also from मा 'to
	measure,' and मे 'to
	barter.'
मार्ग्य and मृग्य	मृज् 'to wipe.'
मार्तव्य and मार्जितव्य	
मार्जनीय	
गृष्टव्य or मर्ष्टव्य . . . . .	मृत् 'to touch.'
यज्य (Vedic, and घाज्य) . . . . .	यज् 'to sacrifice.'



## Participle.

## Verb.

यत्	यत् 'to endeavour.'
यवित्त्य	यु 'to bind.'
याज्य <i>cf.</i> यज्य.	
याय after the preposition आ	यु 'to bind.'
युग्य	युज् 'to join.'
योज्य after the prepositions नि and प्र.	युज् 'to join.'
राय	रप् 'to sound.'
लभ्य and regularly लभ्य	लभ् 'to obtain'
लातय्य } and regularly { लेतय्य	लो 'to adhere.'
लानीय } { लयनीय }	
लाय	लप् 'to speak.'
वद (cf. वृद)	वद् 'to speak.'
वरित्य or वरीत्य	वृ 'to select,' etc.
वर्ष or वृष्य	वृष् 'to rain.'
वाच्य	वच् 'to speak.'
विच्छायित्य or विच्छित्य	
विच्छायनीय or विच्छनीय	विष् 'to go.'
विच्छाय or विच्छ	
वृत्त or वार्य	वृ 'to select,' etc.
वीढ्य	वह् 'to bear.'
शक्	शक् 'to be able'
शी	शी 'to lie down.'
शयित्य	शस् 'to praise.'
शस् and शस्य	शास् 'to instruct.'
शिय	श्रि 'to go.'
श्रयित्य	सह् 'to endure.'
सह्य	सु 'to beget.'
सोय after the preposition आ	
सृज्य, but सर्म after the prepositions अव	सृज् 'to abandon.'
and सम्	सह् 'to endure.'
सोढ्य	स्पृन् 'to touch.'
स्पर्ष्ट्य or स्पर्ष्ट्य	स्फाय 'to swell.'
स्फातय्य	

## Participle.

## Verb.

सप्तव्य or सप्तव्य . . . . .	सृप् 'to go.'
सवितव्य . . . . .	सृ 'to flow.'
सष्टव्य . . . . .	सृज् 'to abandon.'

ABSOLUTIVES FORMED BY *त्वा* *tvā*, *य* *ya* (*ह्य* *hya*), AND *अम्* *am*.

§ 175. These forms generally denote that the action which the Verb expresses has been done, and that some other action follows it. Thus in the sentence 'having eaten he sleeps,' the words 'having eaten' are expressed by the absolute.

§ 176. The verbs without a preposition, or words treated like prepositions, (§§ 189, 190), affix in the absolute *त्वा* *tvā*; those which are compounded with prepositions, etc., *य* *ya*, or when they end in a short vowel, *ह्य* *hya*, e.g. भू *bhū* makes भूत्वा *bhū-tvā*, जि *ji* जित्वा *ji-tvā*, प्र + भू प्रभूय *pra-bhū-ya*, सम् + जि सजित्वं *sañ-jī-tya*.

§ 177. The affix *त्वा* is subjoined immediately to nearly all the primitive verbs ending in vowels or diphthongs, e.g. ज्ञा 'to know,' ज्ञात्वा, जि जित्वा, गी गीत्वा, य युत्वा, भू भूत्वा, छ छत्वा.

Final च् becomes र्, and after labials and व्, जर्, e.g. वृ, 'to cross,' वृत्वा; पू, 'to fill,' पूत्वा.

Final diphthongs are changed to आ, e.g. दी 'to purify,' दात्वा.

Further, *त्वा* is immediately subjoined also to many primitive verbs ending in consonants (cf. my V.G. § 914, I. and Ausnahme and Bemerkung), and the final of such verbs undergo the same changes as before the affix of the participle of the perfect in the passive-त (§ 173, I. 1), e.g. श्रम् श्रात्वा, मद मत्वा, मिध मिद्धा, लभ् लब्ध्वा; पच् 'to cook,' पत्वा; युज् युत्वा, तप् तप्त्वा, स्पर्स् स्पर्द्धा, निह् नीह्वा, दुह् दुग्ध्वा, मुञ् मुह्वा, मुह् मुह्वा, or मुग्ध्वा. Final र्व is changed to यु, e.g. दिव् 'to play,' युत्वा.

The greater number of the primitive verbs with final con-

sonants and some of those which end in इ, ई, ऊ, or ऋ, and all the derivative verbs, insert इ, e.g. पठ् पठित्वा.

When इ is inserted :—

1. Final इ and ई are changed to अच्, ऊ to अव्, ऋ to अर् (guna), e.g. पू, 'to purify,' पठित्वा (or without इ, पूत्वा).
2. Penultimate ऋ is changed to अर्, e.g. मृच्, 'to mix,' मृचित्वा.
3. The verbs ending in इच् change इ to ए, e.g. दिव् दिवित्वा (or दूत्वा, as observed before).
4. Other verbs with penultimate इ or उ may optionally change them to ए and ओ (guna), e.g. लिख्, 'to write,' लेखित्वा, or लिखित्वा, द्युत्, 'to sparkle,' द्योतित्वा, or द्युतित्वा. When इ and उ at the same time are the initial letters of the verb, they must be changed to ए and ओ, e.g. इप्, 'to wish,' एषित्वा (also without इ, इष्टा). The verbs noticed in the exception to § 141 leave their इ and उ unchanged, e.g. कुचित्वा, cf. 5.

5. Final अ is rejected, e.g. लोलूय लोलूयित्वा, बुबोधय बुबोधयित्वा, बोधय बोधयित्वा, and the rule given in § 56, 3 applies also here, e.g. वेभिद्य, second frequentative of भिद्, makes वेभिदित्वा, नमस्य, denominative, नमस्यित्वा, or नमसित्वा.

6. The anomalous changes which some verbs undergo before the affix त्वा, are similar to those which occur in the perfect participle of the passive voice (§ 173, IV.). In fact, when the termination is attached immediately, this absolutive may be formed from many anomalous verbs by simply substituting त्वा for त or न of the perfect participle. Thus यज् makes in the perfect participle ह्यष्ट, in the absolutive ह्यष्टा; वे उत, उत्ता; मृ तीर्ण, तीर्त्वा; दा दत्त, दत्त्वा; पा, 'to drink,' पीत, पीत्वा; धा हित, हित्वा; हन् हत, हत्वा.

This analogy however does not extend to the verbs with penultimate nasal. The rejection of the nasal is optional in the absolutive, e.g. अङ्ग in the perfect participle अङ्गत्, but in the absolutive अङ्गा or अङ्गत्वा.

In the verbs मञ्ज् 'to dive,' and मृश् 'to perish,' a nasal is optionally inserted before the last letter, e.g. मन्ता, or मन्ता, नद्वा, or नद्वा.

मृज् forms मर्जित्वा or मृद्वा, रध् रधित्वा.

*Observation.* In the Veda the affixes त्वाये *tvāya*, त्वी *tvī*, त्वानंम् *tvānam*, and त्वीर्णम् *tvīṇam*, sometimes are substituted for त्वा, e.g. गम् गन्त्वाये, पा 'to drink,' पीत्वी, पीत्वानंम्, यज् इद्दीर्णम्.

§ 178. Before the affix च (§ 176) a radical च् is changed to ईर् and, when preceded by labials or व्, to ऊर्. Final ए, ऐ, and ओ are changed to आ. Final अ and the affix अय of the causals, verbs of the tenth conjugational class, and denominatives in अय are rejected, likewise the affix च of the second frequentative and of denominatives when preceded by a consonant, e.g.

प्र + तृ . . . . .	makes	प्रतीर्य
प्र + पु . . . . .	„	प्रपूर्य
प्र + दे . . . . .	„	प्रदाय
प्र + ग्लै . . . . .	„	प्रग्लाय
प्र + लोलूय, second frequentative of लू,	„	प्रलोलूय
प्र + बोधय, causal of बुध् . . . . .	„	प्रबोधय
प्र + वेभिय, second frequentative of भिद्,	„	प्रवेभिय
प्र + नमस्य, denominative, . . . . .	„	प्रनमस्य.

Radical इ and उ, when followed by radical र् or व्, are lengthened, e.g. प्र + दिव् प्रदीव्य

*Etc.* Derivative verbs ending in the affix अय, viz. causals, verbs of the tenth conjugational class, and denominatives in अय reject only the final अ, when अय is preceded by a single consonant with अ before it, e.g. प्र + कथय (tenth conjug. cl.) प्रकथय.

## § 179. ALPHABETICAL LIST OF ANOMALOUS FORMS.

*Observation.* The sign § indicates that the following forms can be used only when the verb is compounded with a preposition:—

## Absolute.

## Verb.

॥ आपय्य (also regularly आर्य)	आपय 'causal of आर् 'to reach.'
॥ इज्य	यज् 'to sacrifice.'
॥ उच्य	वच् 'to speak.'
॥ उद्य	वद् 'to speak.'
॥ उष्य	वप् 'to sow.'
॥ उश्च	वप् 'to desire.'
॥ उष्य	वस् 'to dwell.'
॥ चतुर्थ or }	
॥ च्य	चत् 'to blame.'
॥ च्य	चष्ट and च् 'to go'
॥ च्य	चष्ट 'to wound.'
॥ च्य	चिष्ट 'to hurt.'
॥ च्य	चि 'to destroy.'
॥ खाय (or खन्य)	खन् 'to dig.'
॥ गाय (or गम्य)	गम् 'to go.'
॥ गृह्य	ग्रह् 'to seize.'
॥ गोपाय्य (or गुप्य)	गुप् 'to protect.'
॥ घृत्	{ घृष्ट 'to shine,' and घृ 'to shine' and 'sprinkle.'
॥ जागर्ष्य	जागृ 'to wake.'
॥ जाय (or जन्य)	जन् 'to bring forth.'
॥ तय	तन् 'to stretch.'
॥ तृय	तृष्ट 'to eat.'
॥ दाय	दी 'to go to ruin.'
॥ धूपाय्य (धूय)	धूप 'to fumigate.'
॥ नय (or नम्य)	नम् 'to bow to.'
॥ पसाय्य (or पश्य)	पण् }
॥ पनाय्य (or पन्य)	पन् } 'to praise.'
॥ पृष्ट	प्रष्ट 'to ask.'
॥ स्नय, in the Veda	स्न 'to swim.'
॥ भृज्य	भज् 'to fry.'
॥ मय	मन् 'to think.'

## Absolutive.

## Verk

§ माय . . . . .	मि 'to throw,' and मी 'to hurt' (of course also from मा 'to measure,' and मे 'to barter').
§ मित्य (or माय) . . . . .	मे 'to barter.'
§ यत्य . . . . .	यम् 'to restrain.'
§ धूय, in the Veda. . . . .	धु 'to bind.'
§ रत्य . . . . .	रम् 'to rest.'
§ लभ्य, only after the preposition आ and sometimes after उप, otherwise regularly लभ्य . . .	लभ् 'to obtain.'
§ लाय (or लीय) . . . . .	ली 'to adhere.'
§ वत्य . . . . .	वन् 'to desire.'
§ विच्य . . . . .	व्यच् 'to deceive.'
§ विच्छात्य (or विच्छ) . . . . .	विक् 'to go.'
§ विध्य . . . . .	वध् 'to pierce.'
§ वीय, optionally after the prepositions परि and सम्; otherwise regularly व्याय . . . . .	व्ये 'to surround.'
§ वृध्य . . . . .	व्रश् 'to tear.'
§ वृत्य . . . . .	{ वृण् 'to eat' and वृ 'to select,' etc.
§ श्य . . . . .	शी 'to lie down.'
§ शिष्य . . . . .	शास् 'to teach.'
§ शूय . . . . .	श्चि 'to swell.'
§ साय (or सन्य) . . . . .	सन् 'to obtain.'
§ सुष्य . . . . .	स्वप् 'to sleep.'
§ हत्य . . . . .	हन् 'to kill.'
§ ह्य . . . . .	ह्वे 'to call.'

The verbs which are enumerated in my V.G. § 154, 2, 2, reject their penultimate nasal, e.g. स्तम् 'to stop,' विष्टम् (cf. § 17).

§ 180. Before the affix *अम् am* the verb undergoes the same changes as before the termination *इ i* of the third person singular of the passive aorist (cf. § 166). Thus दा 'to give,' दे 'to protect,' दै 'to purify,' and दो 'to cut,' make in the third person singular of the passive aorist अदायि, in the absolute दायम्, जि अजायि, जायम्, नु अनायि, नायम्, छ and कृ अकारि, कारम्, पत् अपाति, पातम्, छिद् अछेदि, छेदम्, तुद् अतोदि, तोदम्, दृश् अदर्शि, दर्शम्. For some exceptions see my V.G. § 916.

Generally this absolute is repeated, whereupon the second word rejects its accent and is compounded with the first. The compound then signifies 'having performed repeatedly the action which the verb implies,' e.g. चायन्नायम्, from चि 'to arrange, collect,' 'having arranged or collected repeatedly.'

#### INFINITIVE.

§ 181. The infinitive is formed by attaching to the verb the affix *तुम् tum*, before which the verb undergoes the same modifications as before the affix of the first active future, तासि, etc.

Thus according to § 154 दा makes दातुम् *dā-tum*, जि जेतुम्, क्षी क्षातुम्, भू भवितुम्, जृ जरितुम् or जरीतुम्, पत् पतितुम्. According to § 155 शी शातुम्, बोधय बोधयितुम्, वेभिय वेभिदितुम्, नमस्, denominative, नमस्वितुम् or नमसितुम्.

According to § 156 जि makes जेतुम्, but श्वि श्वयितुम्, सु सोतुम्, but सु चवितुम्, भू भवितुम्, छ कर्तुम्, कृ करितुम् or करीतुम्, छिद् छेदितुम्, बुध बोधितुम्, पृच पर्वितुम्. According to Exc. 1 कुच कुचितुम्, बुबोधय बुबोधयितुम्, वेभिय वेभिदितुम्.

According to § 157, 1, गम् makes गर्तुम्, भिद् भिक्तुम्, कुध् क्रोदुम्, युज् योक्तुम्; प्रह् प्रष्टुम्, लिह् लिदुम्, दुह् दोग्धुम्, दुह् द्रोदुम् or द्रोग्धुम् (also with inserted ह्, द्रोहिदुम्), नह् नहुम्, धञ् धष्टुम्, वह् वोदुम्.

The anomalies are similar to those which occur in the first future, cf. § 160, e.g. ऊर्णवितुम् or ऊर्णवितुम् in analogy with the first future Parasm. ऊर्णवितासि or ऊर्णवितासि, अतोयितुम् or अर्तितुम्, etc.

§ 182. Further, the dative singular of any primitive abstract noun may be used in the sense of the infinitive, e.g. इष्टये dative of इष्टि 'the wish,' properly 'to the wish,' in the sense of 'to wish.'

§ 183. In the Veda infinitives are formed also by the affixes:—  
 तवे *tave*, e.g. कर्तवे from कृ 'to make'  
 तोस् *tos*, e.g. स्थातोस् from स्था 'to stand.'  
 तवे *tavái*, e.g. पातवे *pātavái*, from पा, 'to drink.'  
 अम् *am*, e.g. आरुहम् from रुह् 'to mount,' with the preposition आ.

ए *é*, e.g. दृशे from दृश् 'to see.'  
 अस् *as*, e.g. विलिखस् from लिख् 'to write,' with the preposition वि.

ऐ *ái*, e.g. प्रथ्यै from थ्या 'to speak,' with the preposition प्र  
 ख्यै *syai*, e.g. रोहिष्यै from रुह् 'to mount.'  
 से *se*, e.g. ववे from वह् 'to bear.'  
 असे *ase*, e.g. चयसे from चि 'to arrange.'  
 अध्यै *adhyai*, or with accent on the penultimate *ádhyai*, e.g.  
 यजध्यै from यज् 'to sacrifice,' दुहध्यै from दुह् 'to milk.'  
 cf. my V.G. § 919.



## TABLE OF CONJUGATION.

Active.

Passive.

Parasmaipada.

Ātmanepada.

PRESENT.

- S. 1. *bódhāmi*, I know  
 2. *bódhasi*, thou knowest

*bódhe*, I know    *budhyé*, I am  
*bódhase*, thou knowest    *budhyáse*, thou art

3. *bódhati*, he knows.*bódhate*    *budhyáte*, he isD. 1. *bódhāvas*, we two know*bódhāvahe*    *budhyāvahe*, we two are2. *bódhathas*, you two know*bódhethe*    *budhyéthe*, you two are3. *bódhatas*, they two know*bódhete*    *budhyéte*, they two areP. 1. *bódhāmas*, we know*bódhāmahe*    *budhyāmahe*, we are2. *bódhattha*, you know*bódhadhve*    *budhyádhe*, you are3. *bódhanti*, they know*bódhante*    *budhyánte*, they are

PRESENT PARTICIPLE.

*bódhant*, knowing*bódhantāna*,  
knowing*budhyámāna*, being known

IMPERFECT.

S. 1. *ábodham*, I knew*ábodhe*, I knew    *ábudhye*, I was known2. *ábodhas**ábodhathás*    *ábudhyathás*3. *ábodhat**ábodhata*    *ábudhyata*D. 1. *ábodhāva**ábodhāvahi*    *ábudhyāvahi*2. *ábodhatam**ábodhethám*    *ábudhyethám*3. *ábodhatām**ábodhetām*    *ábudhyetām*P. 1. *ábodhāma**ábodhāmahi*    *ábudhyāmahi*2. *ábodhata**ábodhadhvam*    *ábudhyadvam*3. *ábodhan**ábodhanta*    *ábudhyanta*

POTENTIAL.

S. 1. *bódheyām*, I may, or I  
might know*bódheya*, I  
may know*budhyéya*, I may be known2. *bódhes**bódhethás*    *budhyéthás*3. *bódhet**bódheta*    *budhyéta**budhyévahi*D. 1. *bódheva**bódheyáthám*    *budhyéyáthám*2. *bódhetam**bódheyátám*    *budhyéyátám*3. *bódhetām**bódhemahi*    *budhyémahi*P. 1. *bódhema**bódhedhvam*    *budhyédhvam*2. *bódheta**bódheran*    *budhyéran*3. *bódheya*

KNOWN

## Active.

## Passive.

## Parasmaipada.

## Âtmanepada.

## IMPERATIVE.

S. 1. <i>bódhāni</i> , may I know	<i>bódhai</i> , may I know	<i>budhyái</i> , may I-be known
2. <i>bódha</i> or <i>bódhatāt</i>	<i>bódhasva</i>	<i>budhyāsva</i>
3. <i>bódhatu</i> or <i>bódhatāt</i>	<i>bódhatām</i>	<i>budhyātām</i>
D. 1. <i>bódhāva</i>	<i>bódhāvahai</i>	<i>budhyāvahai</i>
2. <i>bódhatam</i>	<i>bódhethām</i>	<i>budhyéthām</i>
3. <i>bódhatām</i>	<i>bódhetām</i>	<i>budhyétām</i>
P. 1. <i>bódhāma</i>	<i>bódhāmahai</i>	<i>budhyāmahai</i>
2. <i>bódhata</i> or <i>bódhatāt</i>	<i>bódhadhvam</i>	<i>budhyádhvam</i>
3. <i>bódhantu</i>	<i>bódhantām</i>	<i>budhyántām</i>

## PERFECT.

S. 1. <i>bubódha</i> , I have known	<i>bubudhé</i> , I have known	<i>bubudhé</i> , I have been known, etc., like the Âtmanépada
2. <i>bubodhitha</i>	<i>bubudhishé</i>	
3. <i>bubódha</i>	<i>bubudhé</i>	
D. 1. <i>bubudhivá</i>	<i>bubudhiváhe</i>	
2. <i>bubudhátus</i>	<i>bubudhátthe</i>	
3. <i>bubudhátus</i>	<i>bubudhátte</i>	
P. 1. <i>bubudhimá</i>	<i>bubudhimáhe</i>	
2. <i>bubudhá</i>	<i>bubudhidhíhé</i>	
3. <i>bubudhús</i>	<i>bubudhiré</i>	

## PARTICIPLE OF THE PERFECT.

*bubudhíat*, etc., cf. *bubudháná*, having known  
 §§ 162, and 221 V., ing known  
 having known  
*budhítávant*, having known

## Active.

## Passive.

## Parasmaipada.

## Âtmanepada.

## AORIST OF THE SECOND FORM.

S. 1. <i>âbudham</i> , I had known	<i>âbudhe</i> , I had known	<i>âbudhe</i> , I had been known
2. <i>âbudhas</i>	<i>âbudhathâs</i>	<i>âbudhathâs</i>
3. <i>âbudhat</i>	<i>âbudhata</i>	<i>âbodhi</i>
D. 1. <i>âbudhâva</i>	<i>âbudhâvahi</i>	<i>âbudhâvahi</i> , etc., like the Âtmanepada
2. <i>âbudhatam</i>	<i>âbudhethâm</i>	
3. <i>âbudhatâm</i>	<i>âbudhetâm</i>	
P. 1. <i>âbudhâma</i>	<i>âbudhâmahi</i>	
2. <i>âbudhata</i>	<i>âbudhadhvam</i>	
3. <i>âbudhan</i>	<i>âbudhanta</i>	

## AORIST OF THE FIFTH FORM

S. 1. <i>âbodhisham</i> , I had known	<i>âbodhishi</i> , I had known	<i>âbodhishi</i> , I had been known
2. <i>âbodhis</i>	<i>âbodhishthâs</i>	<i>âbodhishthâs</i>
3. <i>âbodhit</i>	<i>âbodhishṭa</i>	<i>âbodhi</i>
D. 1. <i>âbodhishva</i>	<i>âbodhishvahi</i>	<i>âbodhishvahi</i> , etc., like the Âtmanepada
2. <i>âbodhishṭam</i>	<i>âbodhishâthâm</i>	
3. <i>âbodhishṭâm</i>	<i>âbodhishûtâm</i>	
P. 1. <i>âbodhishma</i>	<i>âbodhishmahi</i>	
2. <i>âbodhishṭa</i>	<i>âbodhidhvam</i>	
3. <i>âbodhishus</i>	<i>âbodhishata</i>	

## FUTURE I.

S. 1. <i>bodhitāsmi</i> , I shall know	<i>bodhitāhe</i> , I shall know	<i>bodhitāhe</i> , I shall be known, etc., like the Âtmanepada
2. <i>bodhitāsi</i>	<i>bodhitāse</i>	
3. <i>bodhitā</i>	<i>bodhitā</i>	
D. 1. <i>bodhitāsvas</i>	<i>bodhitāsvahe</i>	
2. <i>bodhitāsthas</i>	<i>bodhitāsthe</i>	
3. <i>bodhitārau</i>	<i>bodhitārau</i>	
P. 1. <i>bodhitāsmas</i>	<i>bodhitāsmāhe</i>	
2. <i>bodhitāstha</i>	<i>bodhitādhve</i>	
3. <i>bodhitāras</i>	<i>bodhitāras</i>	

## Active.

## Passive.

## Parasmaipada.

## Âtmanepada.

## FUTURE II.

- |                                    |                            |                               |
|------------------------------------|----------------------------|-------------------------------|
| S. 1. <i>bodhishyāmi</i> , I shall | <i>bodhishyē</i> , I shall | <i>bodhishyē</i> , I shall be |
| 2. <i>bodhishyāsi</i> [know        | <i>bodhishyāse</i> [know   | known, etc., like the         |
| 3. <i>bodhishyāti</i>              | <i>bodhishyāte</i>         | Âtmanepada                    |
| D. 1. <i>bodhishyāsva</i>          | <i>bodhishyāsvahe</i>      |                               |
| 2. <i>bodhishyāthas</i>            | <i>bodhishyēthe</i>        |                               |
| 3. <i>bodhishyātus</i> *           | <i>bodhishyēte</i>         |                               |
| P. 1. <i>bodhishyāmas</i>          | <i>bodhishyāmahe</i>       |                               |
| 2. <i>bodhishyātha</i>             | <i>bodhishyādhe</i>        |                               |
| 3. <i>bodhishyānti</i>             | <i>bodhishyānte</i>        |                               |

## PARTICIPLE OF THE FUTURE.

- |                           |                        |                                       |
|---------------------------|------------------------|---------------------------------------|
| <i>bodhishyānt</i> , what | <i>bodhishyāmāna</i> , | <i>bódhya</i> , or <i>bodhanīya</i> , |
| will know                 | what will know         | or <i>bodhitārya</i> , what           |
|                           |                        | is or ought to be                     |
|                           |                        | known                                 |

## CONDITIONAL.

- |                                     |                        |                              |
|-------------------------------------|------------------------|------------------------------|
| S. 1. <i>ābodhishyam</i> , I should | <i>ābodhishye</i> , I  | <i>ābodhishye</i> , I should |
| know                                | should know            | be known, etc., like         |
| 2. <i>ābodhishyas</i>               | <i>ābodhishyathās</i>  | the Âtmanepada               |
| 3. <i>ābodhishyat</i>               | <i>ābodhishyata</i>    |                              |
| D. 1. <i>ābodhishyāsva</i>          | <i>ābodhishyāsvāhi</i> |                              |
| 2. <i>ābodhishyatam</i>             | <i>ābodhishyēthām</i>  |                              |
| 3. <i>ābodhishyatām</i>             | <i>ābodhishyētām</i>   |                              |
| P. 1. <i>ābodhishyāma</i>           | <i>ābodhishyāmāhi</i>  |                              |
| 2. <i>ābodhishyata</i>              | <i>ābodhishyādhvam</i> |                              |
| 3. <i>ābodhishyan</i>               | <i>ābodhishyanta</i>   |                              |

## PRECATIVE.

- |                                    |                               |                               |
|------------------------------------|-------------------------------|-------------------------------|
| S. 1. <i>budhyāsam</i> , I pray, I | <i>bodhishīyā</i> , I pray, I | <i>bodhishīyā</i> , I pray, I |
| may know                           | I may know                    | may be known, etc.,           |
| 2. <i>budhyās</i>                  | <i>bodhishīsthas</i>          | like the 'Âtmanepada          |
| 3. <i>budhyāt</i>                  | <i>bodhishīstā</i>            |                               |
| D. 1. <i>budhyāsva</i>             | <i>bodhishīsvāhi</i>          |                               |
| 2. <i>budhyāstam</i>               | <i>bodhishīyāsthām</i>        |                               |
| 3. <i>budhyāstām</i>               | <i>bodhishīyāstām</i>         |                               |
| P. 1. <i>budhyāma</i>              | <i>bodhishīmāhi</i>           |                               |
| 2. <i>budhyāsta</i>                | <i>bodhishīdhvām</i>          |                               |
| 3. <i>budhyāsur</i>                | <i>bodhishīrān</i>            |                               |

## ABSOLUTE.

- |   |
|---|
| <i>bodhitvā</i> , or <i>bodhitvā</i> , having known and |
| INFINITIVE. having been known                           |
| <i>bódhitum</i> , to know                               |

## FREQUENTATIVE.

First Form.		Second Form.	
Active.	Passive.	Active.	Passive.
PRESENT.			
1. <i>bōbūdhami</i> , I know repeatedly or <i>bōbūdhami</i> 2. <i>bōbhotsi</i> or <i>bōbūdhis</i> 3. <i>bōboddhi</i> or <i>bōbūdhi</i> D. 1. <i>bōbūdhas</i> 2. <i>bōbuddhas</i> 3. <i>bōbuddhas</i> P. 1. <i>bōbūdhamas</i> 2. <i>bōbuddha</i> 3. <i>bōbūdhati</i>	<i>bōbūdhyé</i> , I am known repeatedly  <i>bōbūdhyāse</i>  <i>bōbūdhyāte</i>  <i>bōbūdhyāvahe</i> <i>bōbūdhyéthe</i> <i>bōbūdhyéte</i> <i>bōbūdhyāmahe</i> <i>bōbūdhyādhve</i> <i>bōbūdhyānte</i>	<i>bōbūdhyé</i> , I know repeatedly  <i>bōbūdhyāse</i>  <i>bōbūdhyāte</i>  <i>bōbūdhyāvahe</i> <i>bōbūdhyéthe</i> <i>bōbūdhyéte</i> <i>bōbūdhyāmahe</i> <i>bōbūdhyādhve</i> <i>bōbūdhyānte</i>	<i>bōbūdhyé</i> , I am known repeatedly, etc., like the Passive of the first form
PRESENT PARTICIPLE			
<i>bōbūdhat</i> , knowing repeatedly	<i>bōbūdhyāmāna</i> , being known repeatedly	<i>bōbūdhyāmāna</i> , knowing repeatedly	<i>bōbūdhyāmāna</i> , being known repeatedly
IMPERFECT.			
1. <i>ābōbūdham</i> , I knew repeatedly 2. <i>ābōbhot</i> or <i>ābōbūdhis</i> 3. <i>ābōbhōt</i> or <i>ābōbūdhit</i> D. 1. <i>ābōbūdhas</i> 2. <i>ābōbuddham</i> 3. <i>ābōbuddham</i> P. 1. <i>ābōbūdhamas</i> 2. <i>ābōbuddha</i> 3. <i>ābōbūdhas</i>	<i>ābōbūdhye</i> , I was known repeatedly  <i>ābōbūdhyathās</i>  <i>ābōbūdhyata</i>  <i>ābōbūdhyāvahi</i> <i>ābōbūdhyethām</i> <i>ābōbūdhyetām</i> <i>ābōbūdhyāmahi</i> <i>ābōbūdhyadhvam</i> <i>ābōbūdhyanta</i>	<i>ābōbūdhye</i> , I knew repeatedly  <i>ābōbūdhyathās</i>  <i>ābōbūdhyata</i>  <i>ābōbūdhyāvahi</i> <i>ābōbūdhyethām</i> <i>ābōbūdhyetām</i> <i>ābōbūdhyāmahi</i> <i>ābōbūdhyadhvam</i> <i>ābōbūdhyanta</i>	<i>ābōbūdhye</i> , I was known repeatedly, etc., like the Passive of the first form

First Form.		Second Form.	
Active.	Passive.	Active.	Passive.
POTENTIAL.			
S. 1. <i>bobudhyām</i> , I may know repeatedly	<i>bobudhyéya</i> , I may be known repeatedly	<i>bobudhyéya</i> , I may know repeat- edly	<i>bobudhyéya</i> , I may be known re- peatedly, etc., liketh
2. <i>bobudhyās</i>	<i>bobudhyéthās</i>	<i>bobudhyéthās</i>	
3. <i>bobudhyāt</i>	<i>bobudhyéta</i>	<i>bobudhyéta</i>	
D. 1. <i>bobudhyāva</i>	<i>bobudhyévahi</i>	<i>bobudhyévahi</i>	Passive
2. <i>bobudhyātam</i>	<i>bobudhyéyāthām</i>	<i>bobudhyéyāthām</i>	the first
3. <i>bobudhyātām</i>	<i>bobudhyéyātām</i>	<i>bobudhyéyātām</i>	form
P. 1. <i>bobudhyāma</i>	<i>bobudhyémahi</i>	<i>bobudhyémahi</i>	
2. <i>bobudhyāta</i>	<i>bobudhyédhvam</i>	<i>bobudhyédhvam</i>	
3. <i>bobudhyús</i>	<i>bobudhyéran</i>	<i>bobudhyéran</i>	

IMPERATIVE.

S. 1. <i>bóbudhāni</i> , may I know repeatedly	<i>bobudhyāi</i> , may I be known repeatedly	<i>bobudhyāi</i> , may I know repeat- edly	<i>bóbudhāi</i> , may I be known re- peatedly, etc., like
2. <i>bobuddhī</i> or <i>bobuddhāt</i>	<i>bobudhyāsva</i>	<i>bobudhyāsva</i>	the Passive of the first form
3. <i>bóboddu</i> or <i>bóbudhītu</i> or <i>bobuddhāt</i>	<i>bobudhyātām</i>	<i>bobudhyātām</i>	
D. 1. <i>bóbudhāva</i>	<i>bobudhyāvahai</i>	<i>bobudhyāvahai</i>	
2. <i>bóbudhām</i>	<i>bobudhyéthām</i>	<i>bobudhyéthām</i>	
3. <i>bobuddhām</i>	<i>bobudhyétām</i>	<i>bobudhyétām</i>	
P. 1. <i>bóbudhāma</i>	<i>bobudhyāmahai</i>	<i>bobudhyāmahai</i>	
2. <i>bobuddhā</i> or <i>bobuddhāt</i>	<i>bobudhyādhvam</i>	<i>bobudhyādhvam</i>	
3. <i>bóbudhatu</i>	<i>bobudhyāntām</i>	<i>bobudhyāntām</i>	

## PERFECT.

## First Form.

## Active.

- S. 1. } *chakara* or *chakāra*, or *āsa*, or *babhuva*, I have known repeatedly
2. } *chakartha*, *āsitha*, *babhuvitha*
3. } *chakāra*, *āsā*, *babhuva*
- D. 1. } *chakṛiva*, *āsīva*, *babhuviva*
2. } *chakrathu*, *āsathu*, *babhū athu*
3. } *chakratu*, *āsatu*, *babhūvatu*
- P. 1. } *chakṛima*, *āsima*, *babhū ima*
2. } *chakra*, *āsa*, *babhuva*
3. } *chakrus*, *āsut*, *babhūrus*

## First Form.

## Passive.

- S. 1. } *chakre*, *āse*, *babhuve*, I have been known repeat-ly
2. } *chakṛishe*, *āsishe*, *babhū ishe*
3. } *chakre*, *āse*, *babhuve*
- D. 1. } *chakṛī ahe*, *āsīvahe*, *babhuvivahe*
2. } *chakrāthe*, *āsāthe*, *babhūvāthe*
3. } *chakrāte*, *āsāte*, *babhūvāte*
- P. 1. } *chakṛīmahe*, *āsīmahe*, *babhūvīmahe*
2. } *chakṛidhi*, *āsīdhi*, *babhū idhi* or *babhū idhi*
3. } *chakṛire*, *āsire*, *babhūvire*

## Second Form.

## Active.

- S. 1. } *chakre*, *āsa*, *babhuva*, I have known repeatedly
2. } *chakṛishe*, *āsitha*, *babhuvitha*
3. } *chakre*, *āsa*, *babhuva*
- D. 1. } *chakṛīvahe*, *āsīva*, *babhuviva*
2. } *chakrāthe*, *āsathu*, *babhūvathu*
3. } *chakrāte*, *āsathu*, *babhūvathu*
- P. 1. } *chakṛīmahe*, *āsīma*, *babhū ima*
2. } *chakṛidhi*, *āsa*, *babhuva*
3. } *chakṛire*, *āsut*, *babhūrus*

Passive like the Passive of the first-form.

## PARTICIPLE OF THE PERFECT.

## Active.

## Passive.

## Active.

## Passive.

*bobudhāmchakṛat*, *āsīrat*, *babhūrat*, etc., (cf. § 100), having known repeatedly

*bobudhātā*, being known repeatedly

*bobudhāmchakṛān* or *āsīrat* or *babhūrat*, etc. (cf. § 100), having known repeatedly

*bobudhātā*, being known repeatedly

*bobudhātārant*, having known repeatedly

*bobudhātārant*, having known repeatedly

First Form.	Second Form.
Active.	Active.

## Passive.

## AORIST

<p>S. 1. <i>ābobudhisham</i>, I had known repeatedly</p> <p>2. <i>ābobudhīś</i></p> <p>3. <i>ābobudhī</i></p> <p>D. 1. <i>ābobudhishva</i></p> <p>2. <i>ābobudhishātam</i></p> <p>3. <i>ābobudhishātām</i></p> <p>P. 1. <i>ābobudhishma</i></p> <p>2. <i>ābobudhishā</i></p> <p>3. <i>ābobudhishus</i></p>	<p><i>ābobudhishi</i>, I had been known repeatedly</p> <p><i>ābobudhishīś</i></p> <p><i>ābobudhi</i></p> <p><i>ābobudhishvahi</i></p> <p><i>ābobudhishāthām</i></p> <p><i>ābobudhishātām</i></p> <p><i>ābobudhishmahi</i></p> <p><i>ābobudhidhvam</i></p> <p><i>ābobudhishata</i></p>	<p><i>ābobudhishi</i>, I had known repeatedly</p> <p><i>ābobudhishīś</i></p> <p><i>ābobudhishā</i></p> <p><i>ābobudhishvahi</i></p> <p><i>ābobudhishāthām</i></p> <p><i>ābobudhishātām</i></p> <p><i>ābobudhishmahi</i></p> <p><i>ābobudhidhvam</i></p> <p><i>ābobudhishata</i></p>
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[Passive like the Passive of the first form.]

## FUTURE I.

<p>S. 1. <i>bobudhitāsmi</i>, I shall know repeatedly</p> <p>2. <i>bobudhitāsi</i></p> <p>3. <i>bobudhitā</i></p> <p>D. 1. <i>bobudhitāsva</i></p> <p>2. <i>bobudhitāsthas</i></p> <p>3. <i>bobudhitārau</i></p> <p>P. 1. <i>bobudhitāsmas</i></p> <p>2. <i>bobudhitāstha</i></p> <p>3. <i>bobudhitāras</i></p>	<p><i>bobudhitāhe</i>, I shall be known repeatedly</p> <p><i>bobudhitāse</i></p> <p><i>bobudhitā</i></p> <p><i>bobudhitāsvahe</i></p> <p><i>bobudhitāsthahe</i></p> <p><i>bobudhitārau</i></p> <p><i>bobudhitāsmahē</i></p> <p><i>bobudhitādhe</i></p> <p><i>bobudhitāras</i></p>	<p><i>bobudhitāhe</i>, I shall know repeatedly</p> <p><i>bobudhitāse</i></p> <p><i>bobudhitā</i></p> <p><i>bobudhitāsvahe</i></p> <p><i>bobudhitāsthahe</i></p> <p><i>bobudhitārau</i></p> <p><i>bobudhitāsmahē</i></p> <p><i>bobudhitādhe</i></p> <p><i>bobudhitāras</i></p>
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[Passive like the Passive of the first form.]

## FUTURE II.

<p>S. 1. <i>bobudhishyāmi</i>, I shall know repeatedly</p> <p>2. <i>bobudhishyāsi</i></p> <p>3. <i>bobudhishyāti</i></p> <p>D. 1. <i>bobudhishyānt</i></p> <p>2. <i>bobudhishyāntas</i></p> <p>3. <i>bobudhishyānti</i></p> <p>P. 1. <i>bobudhishyāmas</i></p> <p>2. <i>bobudhishyānta</i></p> <p>3. <i>bobudhishyānti</i></p>	<p><i>bobudhishyē</i>, I shall be known repeatedly</p> <p><i>bobudhishyāse</i></p> <p><i>bobudhishyāte</i></p> <p><i>bobudhishyāntahe</i></p> <p><i>bobudhishyāntethe</i></p> <p><i>bobudhishyānte</i></p> <p><i>bobudhishyāntamahē</i></p> <p><i>bobudhishyāntdhe</i></p> <p><i>bobudhishyānti</i></p>	<p><i>bobudhishyē</i>, I shall know repeatedly</p> <p><i>bobudhishyāse</i></p> <p><i>bobudhishyāte</i></p> <p><i>bobudhishyāntahe</i></p> <p><i>bobudhishyāntethe</i></p> <p><i>bobudhishyānte</i></p> <p><i>bobudhishyāntamahē</i></p> <p><i>bobudhishyāntdhe</i></p> <p><i>bobudhishyānti</i></p>
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[Passive like the Passive of the first form.]



Active. First Form. Passive.

## PARTICIPLE OF THE FUTURE.

*bobudhishyánt*, what will know repeatedly *bobudhyà*, or *bobudhanīya*, or *bobudhitāvyā*, what is or ought to be known repeatedly

Active. Second Form. Passive.

*bobudhishyāmāna*, what will know repeatedly *bobudhyà*, *bobudhanīya*, *bobudhitāvyā*, what is or ought to be known repeatedly

First Form.

Second Form.

Active.

Passive.

Active.

## CONDITIONAL.

S. 1. *ābobudhishyam*, I should know repeatedly  
 2. *ābobudhishyas*  
 3. *ābobudhishyat*  
 D. 1. *ābobudhishyāva*  
 2. *ābobudhishyatam*  
 3. *ābobudhishyatām*  
 P. 1. *ābobudhishyāma*  
 2. *ābobudhishyata*  
 3. *ābobudhishyan*

*ābobudhishye*, I should be known repeatedly  
*ābobudhishyathās*  
*ābobudhishyata*  
*ābobudhishyāvahi*  
*ābobudhishyethām*  
*ābobudhishyetām*  
*ābobudhishyāmahi*  
*ābobudhishyadhvam*  
*ābobudhishyanta*

*ābobudhishye*, I should know repeatedly  
*ābobudhishyathās*  
*ābobudhishyata*  
*ābobudhishyāvahi*  
*ābobudhishyethām*  
*ābobudhishyetām*  
*ābobudhishyāmahi*  
*ābobudhishyadhvam*  
*ābobudhishyanta*

[Passive like the Passive of the first form.]

## PRECATIVE.

S. 1. *bobudhyāsam*, I pray, I may know repeatedly  
 2. *bobudhyās*  
 3. *bobudhyāt*  
 D. 1. *bobudhyāsva*  
 2. *bobudhyāstam*  
 3. *bobudhyāstām*  
 P. 1. *bobudhyāsma*  
 2. *bobudhyāsta*  
 3. *bobudhyāsus*

*bobudhishīyā*, I pray, I may be known repeatedly  
*bobudhishishthās*  
*bobudhishishthā*  
*bobudhishivāhi*  
*bobudhishiyāsthām*  
*bobudhishiyāstām*  
*bobudhishimāhi*  
*bobudhishidhvām*  
*bobudhishirān*

*bobudhishīyā*, I pray, I may know repeatedly  
*bobudhishishthās*  
*bobudhishishthā*  
*bobudhishivāhi*  
*bobudhishiyāsthām*  
*bobudhishiyāstām*  
*bobudhishimāhi*  
*bobudhishidhvām*  
*bobudhishirān*

[Passive like the Passive of the first form.]

## ABSOLUTIVE.

*bobudhitvā*, having known repeatedly, or having been known repeatedly

## INFINITIVE. ACTIVE

*bobudhitum*, to know repeatedly

## DESIDERATIVE.

Active.

Passive.

Paṛasmaipada.

Âtmanepada.

## PRESENT.

S. 1.	<i>búbodhishāmi</i> , I wish to know	<i>búbodhishe</i> , I wish to know	<i>bubodhishyē</i> , I am wished to know
2.	<i>búbodhishasi</i>	<i>búbodhishase</i>	<i>bubodhishyāse</i>
3.	<i>búbodhishati</i>	<i>búbodhishate</i>	<i>bubodhishyāte</i>
D. 1.	<i>búbodhishāvas</i>	<i>búbodhishāvahe</i>	<i>bubodhishyāvāhe</i>
2.	<i>búbodhishathas</i>	<i>búbodhishethe</i>	<i>bubodhishyētthe</i>
3.	<i>búbodhishatas</i>	<i>búbodhishete</i>	<i>bubodhishyēte</i>
P. 1.	<i>búbodhishāmas</i>	<i>búbodhishāmahe</i>	<i>bubodhishyāmāhe</i>
2.	<i>búbodhishatha</i>	<i>búbodhishadhve</i>	<i>bubodhishyādhrve</i>
3.	<i>búbodhishanti</i>	<i>búbodhishante</i>	<i>bubodhishyānte</i>

## PARTICIPLE OF THE PRESENT.

<i>búbodhishant</i> , wish- ing to know	<i>búbodhishamāṇa</i> , wishing to know	<i>bubodhishyāmāṇa</i> , being wished to know
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## IMPERFECT.

S. 1.	<i>ábubodhisham</i> , I wished to know	<i>ábubodhishe</i> , I wished to know	<i>ábubodhishye</i> , I was wished to know
2.	<i>ábubodhishas</i>	<i>ábubodhishathās</i>	<i>ábubodhishyathās</i>
3.	<i>ábubodhishat</i>	<i>ábubodhishata</i>	<i>ábubodhishyata</i>
D. 1.	<i>ábubodhishāva</i>	<i>ábubodhishāvahi</i>	<i>ábubodhishyāvahi</i>
2.	<i>ábubodhishatam</i>	<i>ábubodhishethām</i>	<i>ábubodhishyethām</i>
3.	<i>ábubodhishatām</i>	<i>ábubodhishetām</i>	<i>ábubodhishyetām</i>
P. 1.	<i>ábubodhishāma</i>	<i>ábubodhishāmahi</i>	<i>ábubodhishyāmahi</i>
2.	<i>ábubodhishata</i>	<i>ábubodhishadhvam</i>	<i>ábubodhishyadhvam</i>
3.	<i>ábubodhishan</i>	<i>ábubodhishanta</i>	<i>ábubodhishyanta</i>

## Active.

## Passive.

Parasmaipada.

Ātmanepada.

## POTENTIAL.

S. 1. <i>būbodhisheyam</i> , I may wish to know	<i>būbodhisheya</i> , I may wish to know	<i>bubodhisheyā</i> , I may be wished to know
2. <i>būbodhishes</i>	<i>būbodhishethās</i>	<i>bubodhisheyéthās</i>
3. <i>būbodhishet</i>	<i>būbodhisheta</i>	<i>bubodhisheyéta</i>
D. 1. <i>būbodhishera</i>	<i>būbodhisherahi</i>	<i>bubodhisheyévahi</i>
2. <i>būbodhishetam</i>	<i>būbodhisheyāthām</i>	<i>bubodhisheyéāthām</i>
3. <i>būbodhishetām</i>	<i>būbodhisheyātām</i>	<i>bubodhisheyéātām</i>
P. 1. <i>būbodhishema</i>	<i>būbodhishemahi</i>	<i>bubodhisheyémahi</i>
2. <i>būbodhisheta</i>	<i>būbodhishedhram</i>	<i>bubodhisheyédhram</i>
3. <i>būbodhisheyus</i>	<i>būbodhisheran</i>	<i>bubodhisheyéran</i>

## IMPERATIVE.

S. 1. <i>būbodhishāni</i> , may I wish to know	<i>būbodhishai</i> , may I wish to know	<i>bubodhishyāi</i> , I may be wished to know
2. <i>būbodhisha</i> or <i>būbodhishatāt</i>	<i>būbodhishastā</i>	<i>bubodhishyāstā</i>
3. <i>būbodhishatu</i> or <i>būbodhishatāt</i>	<i>būbodhishatām</i>	<i>bubodhishyātām</i>
D. 1. <i>būbodhishāva</i>	<i>būbodhishāyahai</i>	<i>bubodhishyāyahai</i>
2. <i>būbodhishatam</i>	<i>būbodhishethām</i>	<i>bubodhishyéthām</i>
3. <i>būbodhishatām</i>	<i>būbodhishetām</i>	<i>bubodhishyétām</i>
P. 1. <i>būbodhishāma</i>	<i>būbodhishāmahai</i>	<i>bubodhishyāmahai</i>
2. <i>būbodhishata</i> or <i>būbodhishatāt</i>	<i>būbodhishadhām</i>	<i>bubodhishyādham</i>
3. <i>būbodhishantu</i>	<i>būbodhishantām</i>	<i>bubodhishyāntām</i>

## PERFECT.

## Parasmaipada. Active.

S. 1.	{	<i>chakara</i> or <i>chakāra</i> , <i>āsa</i> , <i>babhūva</i> , I have
2.		<i>chakartha</i> , <i>āsitha</i> , <i>babhūvitha</i> [wished to
3.		<i>chakāra</i> , <i>āsa</i> , <i>babhūva</i> [know
D. 1.	{	<i>chakṛiva</i> , <i>āsiva</i> , <i>babhūviva</i>
2. <i>bubodhishāmi</i>		<i>chakrathus</i> , <i>āsathus</i> , <i>babhūvathus</i>
3.		<i>chakratus</i> , <i>āsatus</i> , <i>babhūvatus</i>
P. 1.	{	<i>chakṛima</i> , <i>āsima</i> , <i>babhūvima</i>
2.		<i>chakra</i> , <i>āsa</i> , <i>babhūva</i>
3.		<i>chakrus</i> , <i>āsus</i> , <i>babhūvus</i>

## Ātmanepada. Active.

S. 1.	{	<i>chakre</i> , <i>āsa</i> , <i>babhūva</i> , I have wished to know
2.		<i>chakṛishe</i> , <i>āsitha</i> , <i>babhūvitha</i>
3.		<i>chakre</i> , <i>āsa</i> , <i>babhūva</i>
D. 1.	{	<i>chakṛivahe</i> , <i>āsiva</i> , <i>babhūviva</i>
2. <i>bubodhishāmi</i>		<i>chakrāthe</i> , <i>āsathus</i> , <i>babhūvathus</i>
3.		<i>chakrāte</i> , <i>āsatus</i> , <i>babhūvatus</i>
P. 1.	{	<i>chakṛimahe</i> , <i>āsima</i> , <i>babhūvima</i>
2.		<i>chakṛidhe</i> , <i>āsa</i> , <i>babhūva</i>
3.		<i>chakrire</i> , <i>āsus</i> , <i>babhūvus</i>

## Passive.

S. 1.	{	<i>chakre</i> , <i>āse</i> , <i>babhūve</i> , I have been wished to
2.		<i>chakṛishe</i> , <i>āsishe</i> , <i>babhūvishe</i> [know
3.		<i>chakre</i> , <i>āse</i> , <i>babhūve</i>
D. 1.	{	<i>chakṛivahe</i> , <i>āsivahe</i> , <i>babhūvivahe</i>
2. <i>bubodhishāmi</i>		<i>chakrāthe</i> , <i>āsāthe</i> , <i>babhūvāthe</i>
3.		<i>chakrāte</i> , <i>āsāte</i> , <i>babhūvāte</i>
P. 1.	{	<i>chakṛimahe</i> , <i>āsimahe</i> , <i>babhūvimahe</i>
2.		<i>chakṛidhe</i> , <i>āsīdhe</i> , <i>babhūvidhe</i> , or <i>babhū-</i>
3.		<i>chakrire</i> , <i>āsire</i> , <i>babhūvire</i> [ <i>vidhe</i>

## PARTICIPLE OF THE PERFECT.

Parasmaipada. Active.	Ātmanepada. Active.	Passive.
<i>bubodhishāmi chakṛivat</i> ,	<i>bubodhishāmi chak-</i>	<i>bubodhishitā</i> ,
<i>āsivat</i> , or <i>babhūvat</i> ,	<i>rāṇa</i> , <i>āsivāt</i> or	being wished
etc. (cf. § 169), having	<i>babhūvat</i> , having	to know
wished to know	wished to know	

## Active in general.

*bubodhishitānt*, having wished to know

		Active.		Passive.	
Parasmaipada.		Ātmanepada.			
		AORIST.			
S. 1.	ábubodhishisham, I had wished to know	ábubodhishishi, I had wished to know	ábubodhishishi, I had been wished to know	I	
2.	ábubodhishís	ábubodhishishthás	ábubodhishishthás		
3.	ábubodhishít	ábubodhishishṭa	ábubodhishi		
D. 1.	ábubodhishishva	ábubodhishishvahi	ábubodhishishvahi		
2.	ábubodhishishtam	ábubodhishisháthám	etc., like the		
3.	ábubodhishishṭám	ábubodhishishátám	Ātmanepada		
P. 1.	ábubodhishishma	ábubodhishishmahi			
2.	ábubodhishishṭa	ábubodhishidhvam			
3.	ábubodhishishus	ábubodhishishata			
		FUTURE I.			
S. 1.	bubodhishitāsmi, I shall wish to know	bubodhishitāhe, I shall wish to know	bubodhishitāhe, I shall be wished to know, etc., like the Ātmanepada	I	
2.	bubodhishitāsi	bubodhishitāse			
3.	bubodhishitā	bubodhishitā			
D. 1.	bubodhishitāsvas	bubodhishitāsvahe			
2.	bubodhishitāsthas	bubodhishitāsthāhe			
3.	bubodhishitārau	bubodhishitārau			
P. 1.	bubodhishitāsmas	bubodhishitāasmahe			
2.	bubodhishitāstha	bubodhishitāsthve			
3.	bubodhishitāras	bubodhishitāras			
		FUTURE II.			
S. 1.	bubodhishishyāmi, I shall wish to know	bubodhishishyé, I shall wish to know	bubodhishishyé, I shall be wished to know, etc., like the Ātmanepada	I	
2.	bubodhishishyāsi	bubodhishishyāse			
3.	bubodhishishyāti	bubodhishishyāte			
D. 1.	bubodhishishyāvas	bubodhishishyāsthahe			
2.	bubodhishishyāsthas	bubodhishishyāsthe			
3.	bubodhishishyātas	bubodhishishyāte			
P. 1.	bubodhishishyāmas	bubodhishishyāmahe			
2.	bubodhishishyātha	bubodhishishyāsthve			
3.	bubodhishishyānti	bubodhishishyānte			
		PARTICIPLE OF THE FUTURE			
	bubodhishishyānt, what will wish to know.	bubodhishishyāmāna, what will wish to know	bubodhishyā, bu- bodhishanīya, bubodhishitārya, what is or ought to be wished to know.		

## Active.

## Passive.

## Parasmaipada.

## Âtmanepada.

## CONDITIONAL.

- S. 1. *âbubodhishishyam*, I should wish to know *âbubodhishishye*, I should wish to know *âbubodhishishye*, I should be wished to know, etc., like the Âtmanepada
2. *âbubodhishishyas* *âbubodhishishyathâs*
3. *âbubodhishishyat* *âbubodhishishyata*
- D. 1. *âbubodhishishyâva* *âbubodhishishyâvahi*
2. *âbubodhishishyatam* *âbubodhishishyethâm*
3. *âbubodhishishyatâm* *âbubodhishishyetâm*
- P. 1. *âbubodhishishyâma* *âbubodhishishyâmahi*
2. *âbubodhishishyata* *âbubodhishishyadhvam*
3. *âbubodhishishyan* *âbubodhishishyanta*

## PRECATIVE.

- S. 1. *bubodhishyâsam*, I pray, I may wish to know *bubodhishishîyâ*, I pray I may wish to know *bubodhishishîyâ*, I pray I may be wished to know, etc., like the Âtmanepada
2. *bubodhishyâs* *bubodhishishîsthâs*
3. *bubodhishyât* *bubodhishishîsthâ*
- D. 1. *bubodhishyâsva* *bubodhishishîrâhi*
2. *bubodhishyâstam* *bubodhishishîstham*
3. *bubodhishyâstâm* *bubodhishishîstâm*
- P. 1. *bubodhishyâsma* *bubodhishishîmâhi*
2. *bubodhishyâsta* *bubodhishishîdhvam*
3. *bubodhishyâsvi* *bubodhishishîrân*

## SEQUENTIVE

*bubodhishitû*, having wished to know, or having been wished to know

## INFINITIVE ACTIVE

*bubodhishitum*, to wish to know

## CAUSAL.

	Active.	Passive.
	Parasmaipada.	Ātmanepada.

## PRESENT

S. 1. <i>bodháyāmi</i> , I	<i>bodháyē</i> , I cause to know	<i>bodhyé</i> , I am caused to know
2. <i>bodháyasi</i>	<i>bodháyase</i>	<i>bodhyāse</i>
3. <i>bodháyati</i>	<i>bodháyate</i>	<i>bodhyāte</i>
D. 1. <i>bodháyāvas</i>	<i>bodháyāvahe</i>	<i>bodhyāvahe</i>
2. <i>bodháyathas</i>	<i>bodháyethe</i>	<i>bodhyéthe</i>
3. <i>bodháyatas</i>	<i>bodháyete</i>	<i>bodhyéte</i>
P. 1. <i>bodháyāmas</i>	<i>bodháyāmahe</i>	<i>bodhyāmahe</i>
2. <i>bodháyatha</i>	<i>bodháyadhve</i>	<i>bodhyādhve</i>
3. <i>bodháyanti</i>	<i>bodháyante</i>	<i>bodhyānte</i>

## PARTICIPLE OF THE PRESENT.

<i>bodháyant</i> , causing to know	<i>bodháyamāna</i> , causing to know	<i>bodhyámāna</i> , being caused to know
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## IMPERFECT

S. 1. <i>ábodhayam</i> , I	<i>ábodhaye</i> , I caused to know	<i>ábodhye</i> , I was caused to know
2. <i>ábodhayas</i>	<i>ábodhayathás</i>	<i>ábodhyathás</i>
3. <i>ábodhayat</i>	<i>ábodhayata</i>	<i>ábodhyata</i>
D. 1. <i>ábodhayáva</i>	<i>ábodhayávahe</i>	<i>ábodhyávahe</i>
2. <i>ábodhayatam</i>	<i>ábodhayethám</i>	<i>ábodhyethám</i>
3. <i>ábodhayatám</i>	<i>ábodhayetám</i>	<i>ábodhyetám</i>
P. 1. <i>ábodhayāma</i>	<i>ábodhayāmahi</i>	<i>ábodhyāmahi</i>
2. <i>ábodhayata</i>	<i>ábodhayadhvam</i>	<i>ábodhyadhvam</i>
3. <i>ábodhayan</i>	<i>ábodhayanta</i>	<i>ábodhyanta</i>

Active.		Passive.
Parasmaipada.	Âtmanepada.	

## POTENTIAL.

S. 1.	<i>bodháyeyam</i> , I may	<i>bodháyeya</i> , I may	<i>bodhyéya</i> , I may
	cause to know	cause to know	be caused to know
2.	<i>bodháyēs</i>	<i>bodháyethās</i>	<i>bodhyéthās</i>
2.	<i>bodháyet</i>	<i>bodháyeta</i>	<i>bodhyéta</i>
∴ D. 1.	<i>bodháyeva</i>	<i>bodháyevahi</i>	<i>bodhyévahi</i>
2.	<i>bodháyetam</i>	<i>bodháyeyáthām</i>	<i>bodhyéyáthām</i>
3.	<i>bodháyetām</i>	<i>bodháyeyâtām</i>	<i>bodhyéyâtām</i>
P. 1.	<i>bodháyema</i>	<i>bodháyemahi</i>	<i>bodhyémahi</i>
2.	<i>bodháyeta</i>	<i>bodháyedhvam</i>	<i>bodhyédhvam</i>
3.	<i>bodháyeyus</i>	<i>bodháyeran</i>	<i>bodhyéran</i>

## IMPERATIVE

S. 1.	<i>bodháyāni</i> , may I	<i>bodháyai</i> , may I	<i>bodhyai</i> , may I be
	cause to know	cause to know	caused to know
2.	<i>bodhāya</i>	<i>bodháyāsva</i>	<i>bodhyāsva</i>
	or <i>bodháyatāt</i>		
3.	<i>bodháyatu</i>	<i>bodháyatām</i>	<i>bodhyátām</i>
	or <i>bodháyatāt</i>		
∴ D. 1.	<i>bodháyāva</i>	<i>bodháyāvahai</i>	<i>bodhyāvahai</i>
2.	<i>bodháyatam</i>	<i>bodháyethām</i>	<i>bodhyéthām</i>
3.	<i>bodháyatām</i>	<i>bodháyetām</i>	<i>bodhyétām</i>
P. 1.	<i>bodháyāma</i>	<i>bodháyāmahai</i>	<i>bodhyāmahai</i>
2.	<i>bodháyata</i>	<i>bodháyadhvam</i>	<i>bodhyādhvam</i>
	or <i>bodháyatāt</i>		
3.	<i>bodháyantu</i>	<i>bodháyantām</i>	<i>bodhyāntām</i>



## Active.

## Passive.

Parasmaipada.    Âtmanepada.

## AORIST.

S. 1. <i>âbûbudham</i> , I had caused to know	<i>âbûbudhe</i> , I had caused to know	<i>âbodhayishi</i> or <i>âbodhishi</i> , have been caused to know
2. <i>âbûbudhas</i>	<i>âbûbudhathâs</i>	<i>âbodhayishthâs</i> <i>âbodhishthâs</i>
3. <i>âbûbudhat</i>	<i>âbûbudhata</i>	<i>âbodhi</i>
D. 1. <i>âbûbudhâva</i>	<i>âbûbudhâvahi</i>	<i>âbodhayishvahi</i> <i>âbodhishvahi</i>
2. <i>âbûbudhatara</i>	<i>âbûbudhethâm</i>	<i>âbodhayishâthâm</i> <i>âbodhishâthâm</i>
3. <i>âbûbudhatâm</i>	<i>âbûbudhetâm</i>	<i>âbodhayishâtâm</i> <i>âbodhishâtâm</i>
P. 1. <i>âbûbudhâma</i>	<i>âbûbudhâmahi</i>	<i>âbodhayishmahi</i> <i>âbodhishmahi</i>
2. <i>âbûbudhata</i>	<i>âbûbudhadhvam</i>	<i>âbodhayidhvam</i> <i>âbodhidhvam</i> or <i>âbodhayidhi am</i>
3. <i>âbûbudhan</i>	<i>âbûbudhanta</i>	<i>âbodhayishata</i> <i>âbodhishata</i>

## FUTURE I.

S. 1. <i>bodhayitâsmi</i> , I shall cause to know	<i>bodhayitâhe</i> , I shall cause to know	<i>bodhayitâhe</i> , or <i>bodhitâhe</i> , etc., like the Âtmanepada to know
2. <i>bodhayitâsi</i>	<i>bodhayitâse</i>	<i>bodhitâse</i>
3. <i>bodhayitâ</i>	<i>bodhayitâ</i>	<i>bodhitâ</i>
D. 1. <i>bodhayitâsvas</i>	<i>bodhayitâsvahe</i>	<i>bodhitâsvahe</i>
2. <i>bodhayitâsthas</i>	<i>bodhayitâsthâhe</i>	<i>bodhitâsthâhe</i>
3. <i>bodhayitârau</i>	<i>bodhayitârau</i>	<i>bodhitârau</i>
P. 1. <i>bodhayitâsmas</i>	<i>bodhayitâsmahe</i>	<i>bodhitâsmahe</i>
2. <i>bodhayitâstha</i>	<i>bodhayitâsthve</i>	<i>bodhitâsthve</i>
3. <i>bodhayitâras</i>	<i>bodhayitâras</i>	<i>bodhitâras</i>

## FUTURE II.

S. 1. <i>bodhayishyâmi</i> , I shall cause to know	<i>bodhayishyê</i> , I shall cause to know	<i>bodhayishyê</i> , or <i>bôdhishyê</i> , etc., like the Âtmanepada to know
2. <i>bodhayishyâsi</i>	<i>bodhayishyâse</i>	<i>bôdhishyâse</i>
3. <i>bodhayishyâti</i>	<i>bodhayishyâte</i>	<i>bôdhishyâte</i>
D. 1. <i>bodhayishyâvas</i>	<i>bodhayishyâvâhe</i>	<i>bôdhishyâvâhe</i>
2. <i>bodhayishyâsthas</i>	<i>bodhayishyêthê</i>	<i>bôdhishyêthê</i>
3. <i>bodhayishyâtas</i>	<i>bodhayishyête</i>	<i>bôdhishyête</i>
P. 1. <i>bodhayishyâmas</i>	<i>bodhayishyâmahe</i>	<i>bôdhishyâmahe</i>
2. <i>bodhayishyâstha</i>	<i>bodhayishyâsthve</i>	<i>bôdhishyâsthve</i>
3. <i>bodhayishyânti</i>	<i>bodhayishyânte</i>	<i>bôdhishyânte</i>

## PARTICIPLE OF THE FUTURE.

<i>bodhayishyânt</i> , what will cause to know	<i>bodhayishyâmanâ</i> , <i>bôdhya</i> , <i>bodhanîya</i> , and <i>bo</i> what will cause to know	<i>dhayitâya</i> , what is or ought to be caused to know
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Active.		Passive.	
Parasmaipada.	Ātmanepada.		
CONDITIONAL.			
1. <i>ābodhayishyam</i> , I should cause to know	1. <i>ābodhayishye</i> , I should cause to know	1. <i>ābodhayishye</i> , or <i>ābodhishye</i> , etc., like the. <i>Ātmanepada</i>	1. <i>ābodhishye</i> , I should be caused to know
2. <i>ābodhayishyas</i>	<i>ābodhayishyathās</i>		<i>ābodhishyathās</i>
3. <i>ābodhayishyat</i>	<i>ābodhayishyata</i>		<i>ābodhishyata</i>
1. <i>ābodhayishyāva</i>	<i>ābodhayishyāvahi</i>		<i>ābodhishyāvahi</i>
2. <i>ābodhayishyatam</i>	<i>ābodhayishyethām</i>		<i>ābodhishyethām</i>
3. <i>ābodhayishyatām</i>	<i>ābodhayishyētām</i>		<i>ābodhishyētām</i>
1. <i>ābodhayishyāma</i>	<i>ābodhayishyāmahi</i>		<i>ābodhishyāmahi</i>
2. <i>ābodhayishyata</i>	<i>ābodhayishyadhvam</i>		<i>ābodhishyadhvam</i>
3. <i>ābodhayishyan</i>	<i>ābodhayishyanta</i>		<i>ābodhishyanta</i>

PRECATIVE

1. <i>bodhyāsam</i> , I pray, I may cause to know	1. <i>bodhayishīyā</i> , I pray, I may cause to know	1. <i>bodhayishīyā</i> , or <i>bodhishīyā</i> , etc., like the. <i>Ātmanepada</i>	1. <i>bodhishīyā</i> , I pray, I may be caused to know
2. <i>bodhyās</i>	<i>bodhayishīsthās</i>		<i>bodhishīsthās</i>
3. <i>bodhyāst</i>	<i>bodhayishīsthā</i>		<i>bodhishīsthā</i>
1. <i>bodhyāsva</i>	<i>bodhayishīrvāhi</i>		<i>bodhishīrvāhi</i>
2. <i>bodhyāstam</i>	<i>bodhayishīyāsthām</i>		<i>bodhishīyāsthām</i>
3. <i>bodhyāstām</i>	<i>bodhayishīyāstām</i>		<i>bodhishīyāstām</i>
1. <i>bodhyāsmā</i>	<i>bodhayishīmāhi</i>		<i>bodhishīmāhi</i>
2. <i>bodhyāsta</i>	<i>bodhayishīdhvam</i>		<i>bodhishīdhvam</i>
	or <i>bodhayishīdhvām</i>		
3. <i>bodhyāsus</i>	<i>bodhayishīrān</i>		<i>bodhishīrān</i>

ABSOLUTE.

*bodhayitū*, having caused to know, or having been caused to know

INFINITIVE. ACTIVE

*bodhayitum*, to cause to know.

## APPENDIX.

## SOME VERBAL FORMS OF THE VEDA.

§ 184. The potential and imperative, which in ordinary Sanskrit are connected only with the present, in the Vedas are formed also from the stems of the perfect and aorist, e.g. potential of the perfect वभूयाम्, imperative वभूतु (cf. my V.G., § 837); potential of the first form of the aorist भूयाम्, of the second aorist रुहेयम्, from रुह् 'to ascend,' of the third aorist भूयुयाम्, from बृ 'to swell,' of the sixth aorist घ्रासिपीमहि, from the verb घ्रास् 'to be exuberant,' of the seventh aorist तक्ष्येम, from the verb तृ 'to cross' (cf. my V.G. § 861); imperative of the first aorist श्रोतु from श्रु 'to hear,' of the third aorist वोचतु from वच् 'to speak,' पूर्यन्तु from पू 'to fill,' of the fourth aorist स्तोपाणि from स्तु 'to praise,' श्रोयन्तु from श्रु 'to hear,' of the fifth aorist सन्निपन्तु from सन् 'to obtain,' of the seventh aorist धुक्षन्तु from दुह् 'to milk' (cf. *ib.* § 862).

The potential of the second future धक्षेत् from दह् 'to burn,' occurs in Epic poetry, and even in the Panchatantra वक्षेत् from वच् 'to speak.'

In the Veda infinitives may be formed from the stems of the perfect, aorist, and second future, e.g. वावृधथि, जिघे, रोहिथि, from the verbs वृध् 'to increase,' जि 'to conquer,' and रुह् 'to mount' (cf. my V.G. § 919).

Likewise some participles of the aorist occur, e.g. of the first aorist स्थान्त् from स्था 'to stand,' गमन्त् from गम् 'to go,' of the second aorist वृधन्त् from वृध्; of the third aorist पीष्यात् (from पायय, causal of पा 'to drink,' cf. § 137, अपीष्यम्); of the fourth or seventh aorist हासमान् from हस्; of the fifth aorist सन्निपन्त् from सन्; of the seventh aorist कषमाण् from कृष् (cf. my V.G. pp. 410, 411, n. 2).

§ 185. Further, the Vedas have a special mood which corresponds to the Greek subjunctive. It is formed:—

1. By inserting अ (or आ before व् and न्) before the personal terminations, which combines with a preceding अ or आ to आ, e.g. present indicative हन्ति *han-ti*, subjunctive हनति *han-a-ti*, indie. बोधति *bodha-ti*, subjunctive बोधाति *bodhā-ti*, for *bodha-a-ti*.

2. By changing optionally the final ए of the terminations to ऐ ai, e.g. pres. indie. यजते *yajate*, subj. यजति *yajātai*.

3. By using in the second conjugation generally the strong form (cf. §§ 82, 83), e.g. pres. indie. धुचे (for *duh+se*), subj. दोहसे *doh-a-se* (§ 83, II. A. 1), indie. युङ्क्ते (for *yunj+te*), subj. युनजते *yunaj-a-te* (§ 83, II. A. 4).

4. In the imperfect and the aorist the augment is rejected, e.g. imperf. indie. अभरत् *abharat*, subj. भरत् *bharāt* (for *bharh-a-t*), indie. अगच्छन् *agachchhan*, subj. गच्छन् *gachchhān*, अजङ्गन् *ajāngan* (frequentative of गम्, for अजङ्गम् + त् *ajāngam + t*), subj. जङ्गमत *jaṅgam-a-t*, first aorist indie. अभूत् *abhūt*, subj. भुवत् *bhuw-a-t* (cf. § 115, 3), third aorist indie. अववर्तत्, subj. ववर्तात् (for *vavarta-a-t*), fifth aorist indie. आवीत् *āvīt* (contracted from *āvish + t*, without the insertion of the auxiliary ई), subj. अविषत् *arish-a-t*.

—5. Further, the subjunctive of the aorist has often the personal terminations of the present (cf. the Greek subjunctive), e.g. third aorist indie. अरोचत *arochat*, subj. रोचति *rochati* (cf. my V.G. — 860).

A subjunctive of the perfect is formed from वृष् and irregularly from वृच्, viz. वावृधन्ते, पपृचासि (cf. my V.G. § 837, and Rig-Veda I. 141, 11).

• § 186. Lastly, the Vedas show also a past-perfect, formed from the perfect by substituting instead of its personal terminations those of the imperfect, and sometimes by adding the temporal augment, e.g. from the third pers. plural of the perfect आन. मेचिरे, past-perfect अपेचिरन् (Atharva-Veda V. 18, 11), from the

verb पच् 'to cook;' third pers. sing. perfect Par. आनय, past-perfect आनयत् (Taittir. Âr. 2, 9, Nirûkt. II. 11), from the verb चय; from the second pers. sing. perf. Âtm. सुपुपिथे; past-perf. सुपुप्यात् (Pâraskara in Z.D.M.G. [Journal of the German Oriental Society] VII. 533, 37).

#### PRIMITIVE NOUNS.

§ 187. A great number of nouns, substantives as well as adjectives, are derived immediately from the crude form of the verb. These nouns are called primitive nouns. The affixes, by which they are formed, have been treated of and enumerated in alphabetical order in my V.G. §§ 250-425.

The crude form of the verb sometimes is left unchanged, e.g. वृज् + अन *vrij* + *ana* makes वृजन *vrijana*; sometimes it undergoes changes analogous to those which occur in the conjugational forms. Final इ *i* and ई *î* become ए *e* before consonants, and इय *iy*, अय *ay*, and आय *ây* before vowels, e.g. नी + तृ *nî* + *tri*, नेतृ *netri*; भी + अस *bhî* + *asa*, भियस् *bhiyasa*; जि + ज *ji* + *a*, जय *jaya*; नी + अक *nî* + *aka*, नायक *nâyaka*. Final उ *u* and ऊ *û* in the same way become ओ *o*, उव् *uv*, अव् *av*, and आव् *âv*; final रि *ri* and री *rî* become अर् *ar*, आर् *âr*, and र् *r*, and री *rî* besides इर् *ir*, ईर् *îr*, उर् *ur*, and ऊर् *ûr*; final ए *e*, ऐ *ai*, and ओ *o*, become आ *â*, after which as well as after an original आ *â*, य *y* is often inserted, e.g. दा *dâ*, or दो *do* + अ *a*, make दाय *dâ-y-â*. Penultimate इ *i* followed by a single radical consonant is often changed to ए *e*, उ *u* to ओ *o*, रि *ri* to अर् *ar* (guna), e.g. वृध् + अक *budh* + *aka*, makes बोधक *bodhaka*; वृध् *vrîdh*, वर्धक *vardhaka*. Penultimate अ *a* before a single radical consonant is often lengthened, e.g. ज्वल् + अ *jval* + *a*, makes ज्वाल *jvâl-a*.

On the other hand, many verbs, as in the conjugational derivations, are weakened by changing य *ya* to इ *i*, व *va* to उ *u*, र *ra* to रि *ri*, and by rejecting final or penultimate nasals, e.g. वच् + य

makes चकथ, प्रच्छ + आ *prachh + ā*, पृच्छा *prichchhā*; गम् + ति *gam + ti*, गति *gati*; संस + ति *srañs + ti*, स्रस्ति *sraṣti*.

Many verbs insert the vowel *इ* before the affixes which begin with a consonant, except य *y*, व *v*, nasals, or स *s*. When the affixes are subjoined immediately to the base, the final consonants of the verbs and the initial of the affixes are modified in general according to the rules given in §§ 94-102. For further details see my V.G. § 54 sqq. and § 363 sqq.

#### SECTION IV. COMBINATION AND COMPOSITION OF VERBAL DERIVATIVES WITH PREPOSITIONS AND SIMILAR WORDS

§ 188. All the verbal forms and derivatives which are formed according to the rules laid down in §§ 64-187, may be combined and compounded with the prepositions and similar words, which will be specified in §§ 189 and 190.\*

A single preposition or similar word preceding a present, imperfect, imperative, potential, reduplicated perfect, aorist, second future, conditional, or precativē, in general is not compounded with the verbal form, e.g. प्र भवति. But in some exceptional cases, for instance when the verb stands in an accessory sentence commencing with a relative pronoun, and when preceded by more than one preposition or similar word in the Veda (Sch. Pāṇini, II. 1, 4), these tenses are compounded with the preceding preposition or prepositions or similar words, e.g. यः प्रभवति *yāh* (relative pronoun) *prabhāvati*, समुद्भवति *samúdbhavati* (where *sam* and *ud* are prepositions).

The periphrastic perfect, the first future, the participles, and all the other verbal derivatives must be compounded with the preceding prepositions or similar words, e.g. periphrastic perfect प्रभवयाम् (आस, etc.) *prabhavayām* (*āsa*), first future प्रभवितामि *prabhavitāmi*, etc., participle present प्रभवन् *prabhavān*, participle of the passive perfect प्रभूत *prabhūta*, a primitive noun (§ 187), e.g. प्रभूति *prabhūti*.

§ 189. The prepositions which may be combined or compounded with the verbal forms and derivatives, are:—

अति, 'beyond.'	दुस्, 'ill.'
अधि, 'above,' 'over.'	इनि, 'into,' 'downwards.'
अनु, 'after.'	निस्, 'out,' 'without.'
अप, 'off.'	परा, 'away,' 'back.'
अपि, 'upon.'	परि, 'around.'
अभि, 'towards.'	प्र, 'before.'
अव, 'down.'	प्रति, (opposite) 'to,' 'back.'
आ, 'near to.'	वि, 'apart.'
उद्, 'up.'	सम्, 'together.'
उप, 'below.'	सु, 'well.'

As prepositions अद्, 'thus,' अन्तर्, 'between,' असम्, 'down,' तिरस्, 'across,' 'under,' अत्, 'belief,' अच्छ, 'to,' and some others (*cf.* my V.G. § 241) are prefixed to some verbs.

*Observ.* 1. The verbs स्था, 'to stand,' सम्, 'to stop,' and in the Veda स्कन्द, 'to ascend,' reject their स्, when preceded immediately by the preposition उद्, *e.g.* उत्थास्यति, second future (although not compounded, § 188), उत्थातृ (compounded with the primitive noun स्थातृ), but उदस्यात्, first aorist.

2. The prepositions प्र, परा, and परि, when prefixed to the verb अय्, 'to go,' change their र् to ल्, *e.g.* स्थायति, पलायति. In निस् (निः), which, according to § 28, must change its final : (for the original स्) to र्, the change to ल् is optional, निरय् *nir-aya* or निलय *nil-ay-a*, a primitive noun.

3. The prepositions अधि, अपि, and अव sometimes reject the initial, *e.g.* पिधान (for *apikhāna*), a primitive noun, प्रवेरित *prave-ri-ta* (for *ava*)-*īrita*, 'thrown' (Lass. *Anth. Sansc. ed.* Gildemeister, p. 115).

4. The verbs कृ, 'to make,' कृ, 'to throw,' and तुम्, 'to hurt,' when preceded by the prepositions अपि, उप, परि, प्रति, or सम्,

generally insert **स्**, which, in analogy with § 17, must become **प्** after **परि** and **प्रति**, *e.g.* संस्करोति, परिष्करोति.

5. Before some nouns the finals of the prepositions are lengthened, *e.g.* अतिऽसार becomes अतीसार (*cf.* my V.G. p. 142.)

§ 190. The verbs **अस्**, 'to be,' **भू**, 'to become' and 'to be,' and **ह**, 'to make,' may be combined or compounded after the rules given in § 188:

I. With every noun, *e.g.* वधू, 'a wife,' वधू करोति, 'he makes somebody a wife' (not compounded), यो (pronoun relative) वधू करोति (compounded) वधूकृत (compounded).

A final **अ** or **आ** of the prefixed noun is changed to **ई**, final **इ** and **उ** are lengthened, and final **छ** is changed to **री**, *e.g.* शुक्ल, 'white,' शुक्ली भू; शुचि, 'pure,' शुची भू; मृदु, 'soft,' मृदू भू; मातृ, 'mother,' मात्री भू.

All other nouns are modified according to the phonetic rules given in §§ 19-36; if ending in consonants, they take the form which they have before the termination of the locative plur., *e.g.* न्यक् loc. plur. न्यक्षु *nyak-shu*, makes न्यक्षु *nyak kri*, 'to insult.' If this form ends in a vowel the preceding rule is applied, for instance, भस्मन् loc. plur. भस्मसु *bhasma-su* changes the final **अ** to **ई**, and makes भस्मी छ, 'to reduce to ashes' (*cf.* § 193, 2).

II. With some words imitating sounds, *e.g.* पटत्, 'the sound of a flapping elephant's ear.' These words are repeated and **आ** is substituted for the final **अत्**, *e.g.* पटत्पटा करोति, पटत्पटाकृत.

III. With other words, some of which are used with **ह** only (*cf.* my V.G. §§ 244, 245).



## CHAPTER II.—THE NOUN.

### SECTION I. CRUDE FORMS OF THE NOUNS

§ 191. The nouns are either derived immediately from verbs (primitive nouns, § 187), or from nouns (secondary nouns, §§ 193, 194); they are simple, or compound; they differ in gender, being masculines, feminines, or neuters.

§ 192. I. For the PRIMITIVE NOUNS see § 187.

### II. SECONDARY NOUNS.

§ 193. The secondary nouns are derived from primitive, secondary, or compound nouns of the three genders by means of many affixes. The secondary affixes have been enumerated and their application has been shown in my V.G. §§ 426-617.

1. They are subjoined immediately to nouns ending in vowels. Before affixes which begin with a vowel, diphthong, or य् y, final अ a, आ á, इ i, and ई í are rejected, e.g. अङ्कुर + इत makes अङ्कुरित. Final उ and ऊ are changed to अच्, e.g. चतु + य चतय. Final ऋ is changed to रु, e.g. पितृ + य पित्र्य. Final ए to आय्, ओ to अव्, and औ to आव्.

2. Nouns ending in consonants generally attach the secondary affix to the form which they have before the termination of the locative of the plural, e.g. राजन् 'king,' of which the plural locative is राजन्, makes with the secondary affix स्व, राजस्व 'the condition of a king, sovereignty.' For the phonetic changes of final and initial consonants see §§ 10 and 25-36. Final र् or र of a crude form must be treated as if they were Visarga (:) and changed according to §§ 25-28.

*Exceptions:—*

1. Nouns ending in अश् and the participles of the reduplicated perfect Parasmaipada substitute before affixes beginning with vowels, diphthongs, or य, the form which they have before the termination of the instrumental of the singular, e.g. प्राश् + ईन् = प्राचीन् (instrum. sing. प्राचा *prāch-ā*), प्रत्यश् + ईन् = प्रतीचीन् (instrum. sing. प्रतीचा *pratīch-ā*).

2. मद्, before sord letters (§ 12) मत्, is substituted for the singular of the pronoun of the first person; अस्मद्, before sord letters अस्मात्, for the dual and plural; त्वद्, before sord letters त्वाम्, for the singular of the pronoun of the second person; युष्मद्, before sord letters युष्मात्, for the dual and plural; e.g. with ईय, मदीय 'mine,' अस्मदीय 'our' (dual and plural, 'of two and more'), त्वदीय 'thine,' युष्मदीय 'your' (dual and plural).

3. Final त् and स् are left unchanged (contrary to § 33 and § 28, Exc.) before the secondary affixes वन्, विन्, and वल्, e.g. विद्युत् + वन् विद्युत्वन्, तेजस् + विन् तेजस्विन्.—Final रस् and उस् change their स् to प् before the affixes मन्, e.g. ज्योतिस् + मन् = ज्योतिष्मन्.

4. The change of final क्, ट्, त्, and प् to the homogeneous nasal before secondary affixes beginning with a nasal, is already mentioned (§ 33), e.g. त्वच् with the affix मय becomes त्वङ्मय (for त्वक् + मय, the locative plural being *tvak-shu*, cf. § 193, 2).

§ 194. In the greatest part of the secondary nouns the vowel of the first syllable is changed, viz, अ a to आ ā; इ i, ई ī, and ए e to ऐ ai; उ u, ऊ ū, and ओ o to औ au; र् ri to आर् ār (Vriddhi, cf. p. 38, note) e.g. शिव + अ becomes शैव (cf. § 193, 1), पृथिवी + अ पार्थिव (cf. § 193, 1).

If the first syllable contains a य् or व्, deduced from an original र्, ई, उ or ऊ, य is changed to ऐय्, and व् to औव्, e.g. यसन (from विऽयसन, according to § 22), with secondary अ, makes वियसन, लय (from मुऽलय, § 22) लौवय.

Some other words follow this analogy, though their य् and व्

are of different origin, *e.g.* द्वार 'the door,' with secondary द्व becomes दीवारिकं.

Some compound nouns change in this manner the first vowel of their second member, others the first syllables of both members. For these and other irregularities *cf.* my V.G. § 588.

### • III. COMPOUND WORDS.

§ 195. The compound words may be divided into two general categories. The first comprises derivatives from verbs, which are combined with prepositions or nouns signifying the object of the action, or restricting or determining in any other manner the action or condition which the verb expresses, *e.g.* प्रभु 'strong,' from the verb भू 'to be,' with the preposition प्र 'before,' शत्रुघ्न 'a slayer of enemies,' from शत्रु 'enemy,' and हन् 'to kill, to slay.' Most of the nominal forms which are used as second members in this class of compounds, do not occur separately, thus neither सु nor घ्न exist as simple words.

§ 196. The second class comprises the compounds, the elements of which, with very few exceptions, occur also as simple words, and retain in their composition, or originally retained, the signification which they have when used singly, *e.g.* देव 'god' + पुत्र 'son,' देवपुत्र 'a son of a god.'

The words forming compounds of this category are either nouns, *viz.*, substantives, adjectives, participles, numerals, pronouns, or indeclinables, *viz.*, prepositions, absolutives, infinitives, particles, and sometimes even verbal forms.

These compounds, except those of the copulative or Bhrandya-class (§ 197), which may comprise two, three, and more component parts, consist of two members, each of which again may comprise two members. Thus अनेकयजमानप्रदत्तमूषवस्त्रविक्रयवशात् is a compound belonging to the second species of the second class, the Tatpuruṣa κατ' ἐξοχήν (§ 204), the first member of which comprises the words from अनेक up to विक्रय,

कु, कद् (particularly before vowels), कव, and का, derived from the interrogative 'pronoun, are prefixed to nouns in the signification of 'bad,' e.g. कुपुत्र, 'a bad son.'

For सह, 'with,' and समान, 'equal,' forming the first part of a compound, स is commonly substituted, e.g. सपुत्र, 'being with sons.'

Final vowels of the first member are sometimes lengthened, e.g. मणिः कर्ण makes मणिकर्ण. Sometimes they are shortened.

Some nouns ending in consonants, when used as second members, subjoin च, e.g. अण, 'water,' ऽअण; अक्ष, 'a verse,' ऽअक्ष.

This category of compounds comprises three classes.

#### FIRST CLASS: COPULATIVE COMPOUNDS (called द्वन्द्व).

§ 197. Compounds of this class consist of nouns which, if not compounded, would be copulated by a particle signifying 'and,' e.g. 'Bhishma, Arjuna, and Yudishthira,' may form a compound भीष्मार्जुनयुधिष्ठिर.

They take generally the terminations of the dual, if there are two objects; of the plural, if there are more than two, e.g. 'Bhishma and Arjuna,' भीष्मार्जुनी, nominative dual; 'Bhishma, Arjuna, and Yudishthira,' भीष्मार्जुनयुधिष्ठिरास्, nominative plural; 'the Kshatriyas and the Vaicyas' (names of two Hindu castes), क्षत्रियवैश्यास्, plar. nom. In this case the compound has the gender of its last part.

But a compound of this class may also become a singular of the neuter gender, e.g. पाणि, 'hand,' and पाद, 'foot,' पाणिपादम्, 'hand and foot,' nominative singular.

Observ. 1. Crude forms ending in च, when followed by another crude form ending in च, or by पुत्र, change their final च to अ e.g. पितृ, 'father,' before मातृ, 'mother' or पुत्र, पितामातृ, पितापुत्र.

2. Crude forms ending in च, क्, ज्, झ्, ङ्, प्, or ह्, when forming the last member, and the compound being a neuter singular, subjoin च, e.g. वाक् ऽत्वच् makes वाक्त्वच्, nominative singular.

Sometimes च is subjoined also to other final consonants, and

even when the compound takes the terminations of the dual or plural.

रात्रि, fem. 'night,' being the last member, substitutes रात्र and the compound becomes masculine, e.g. अहरऽरात्रि, with irregular change of the final syllable of the first member, makes अहोरात्र, masc. (but also neuter, cf. the Sanskrit Dictionary published in St. Petersburg, s.v.), 'day and night.'

SECOND CLASS: DETERMINATIVE COMPOUNDS (called तत्पुष्प).

§ 198. Compounds of this class consist of two members, the first of which restricts or determines the signification of the second.

The compound generally takes the gender of the second part.

§ 199. When the determinative (i.e. the first) member is used in the sense of an apposition, expressed by a substantive or adjective or adverb or particle, we shall call the compound an appositional compound; e.g. राजर्षि, compounded of राजन्, 'king,' and ऋषि, 'a saint,' signifies 'a saint belonging to the order of the kings;' देवर्षि, compounded of देव, 'a god,' and ऋषि, 'a saint,' signifies 'a saint belonging to the order of the gods;' नीलोत्पल, compounded of नील, 'blue,' and उत्पल, 'lotus,' 'blue lotus;' ईषत्पिङ्गल, 'a little (ईषत्) brown (पिङ्गल),' सुव्रत, 'well (सु) done (व्रत).'

• When the determinative member is used in the sense of a case, governed by the second member, we shall call the compound an inflectional compound, e.g. राजपुष्प, compounded of राजन्, 'a king,' and पुष्प, 'a man,' properly 'the king's man,' 'a watchman.'

• § 200. The terminations of some crude forms, when forming the second member, are changed. Thus, सखि, 'a friend,' becomes सख; गौ, 'a cow,' by adding अ, गव; नौ, 'a ship,' in the same way नाव; अनस, 'a cart,' अनस; राजन् rejects its final न (cf. my V.G. § 639).

SPECIAL RULES FOR THE FIRST SPECIES, OR THE APPOSITIVE  
'COMPOUNDS (called कर्मधारय).

§ 201. When the determinative word signifies 'good' or 'bad,' it is put as the second member (contrary to § 198), e.g. भरत, 'one belonging to the family of the Bharatas,' and श्रेष्ठ, 'best,' becomes भरतश्रेष्ठ, 'the best Bharata;' राजन्, 'king,' and अधम, 'meanest,' राजाधम, 'a very mean king.'

Compounds of this species may also consist of words which express actions immediately succeeding one another, e.g. स्नाता-  
नुलिप्त, 'first bathed (स्नात) and then anointed (अनुलिप्त).'

They are also formed to express comparison, e.g. घनश्याम 'as black (श्याम) as a cloud (घन).'

If the comparison of two objects is declared to hold good in every point, and one object is said to be in every respect similar to another, the word denoting the object, with which the other is compared, is placed last, e.g. पुरुषव्याघ्र, 'a man (पुरुष) (in every respect similar to) a tiger (व्याघ्र).'

'We may call this kind of compounds: *Compositio Karmadhāraya comparativa*.

§ 202. For महन्, 'great,' being the first member, is substituted महा, e.g. महाराज, 'a great king.'

NUMERAL COMPOUNDS (called द्विगु).

§ 203. The compounds, in which the determinative word is a numeral, form a subdivision of this species. Any numeral, except एक, 'one,' may be its first member. These compounds take in general the terminations of the neuter singular, or of the singular of the feminine in ई, e.g. चतुर 'four,' and युग 'age,' चतुर्युगम्, nominative sing. neuter, 'the four ages,' पञ्च 'five,' and तीर्थ 'a place of pilgrimage,' पञ्चतीर्थी nom. sing. fem., 'the five principal places of pilgrimage' (called Prayāga, Naimiśha, etc.). Or they are used as adjectives signifying 'having the value, measure, weight, etc., of,' e.g. पञ्च 'five,' and कषाज 'cup' = पञ्च-कषाज (adjective, crude form) 'measured by five cups.'

When the compound becomes a substantive of the neuter gender, or an adjective, final आ, ई, and ऊ of the last component are shorted, e.g. द्वि 'two' + खारी 'a measure of grain' = द्विखारि. गो 'cow,' being second member, becomes गु, e.g. द्विगु, adj. 'of the value of two cows.'

SPECIAL RULES FOR THE SECOND SPECIES OF INFLECTIONAL COMPOUNDS (called तत्पुरुष कर्तृ द्व्यर्थक).

§ 204. Words in the sense of the genitive case may be compounded with almost any other word as governing member, e.g. देवपुत्र, 'a son (पुत्र) of a god (देव).'

Compounds, the first part of which stands in the sense of another case, seldom occur. For the instances, in which words in such relations may be compounded, see my V.G. §§ 652, 653. Thus the first member has the sense of an accusative in यामप्राप्त, 'one who has reached (प्राप्त) a village (याम),' of an instrumental in धान्यार्थ, 'wealth (अर्थ) by grain (धान्य),' of a dative in यूपदाह, 'timber (दाह) for a stake (यूप),' of an ablative in स्वर्गपतित 'fallen (पतित) from heaven (स्वर्ग),' of a locative in स्थालीपक्व, 'boiled (पक्व) in a pot (स्थाली).'

§ 205. This class includes also some compounds, the first member of which governs the second, and is

1. A preposition, e.g. अतिराज 'surpassing (अति, properly 'beyond') the king' (cf. § 200).

2. A participle, e.g. भरद्गु, 'bringing (भरद्गु, cf. § 168; 193, 2) wealth (वसु).'

Compounds of the latter kind are used in the Veda only.

The compounds of both kinds become adjectives, which shorten a final आ, ई, ऊ, of the last component as in § 203.

THIRD CLASS: RELATIVE COMPOUNDS (called बहुव्रीहि).

§ 206. A determinative compound may be used as the attribute of a substantive and consequently become an adjective, e.g. the

*Karmadhāraya-compound* महाबाहु, 'a great (महा, cf. § 202) arm (बाहु),' may immediately be used also as the attribute, e.g. of a mighty king in the sense of 'great-arm-ed,' 'having a great arm;' पीताम्बर, also a *Karmadhāraya*, 'a yellow (पीत) cloth (अम्बर),' as the attribute, e.g. of Śiva, 'yellow-cloth-ed;' the *Tatpurusha-compound* स्त्रीप्रमाण, 'authority (प्रमाण) of a wife (स्त्री),' as the attribute, e.g. of a doctrine 'wife-witness-ed,' 'a doctrine whose authority is a wife.'

§ 207. The change of a determinative compound to a relative one is generally indicated only by the accent being displaced (for which cf. my V.G. §§ 673-677) and the word being changed from a substantive to an adjective, e.g. स्त्रीप्रमाण (§ 206), being as *Tatpurusha* a neuter, becomes as *Bahuvrīhi* an adjective.

When the latter change take place, the shortening of final आ, ई, and ऊ of the last component and the changing of final गो, 'cow,' to गु takes place as in § 203, e.g. दीर्घजङ्घा, fem. *Karmadhāraya*, 'a long leg,' becomes as '*Bahuvrīhi* दीर्घजङ्घ (long-legg-ed),' 'having a long leg.' But many words necessarily or optionally add the affix क, which is generally employed for the formation of adjectives. Thus nearly all the compounds ending in च must add it, e.g. ख्यातभर्तृ, 'a renowned husband' (*Karmadhāraya*), as relative compound (*Bahuvrīhi*) makes ख्यातभर्तृक, 'having a renowned husband.' But सुहृत्पमाला, 'a beautiful garland' (*Karmadhāraya*), may become either सुहृत्पमाल or सुहृत्पमालक, 'having a beautiful garland.'

Some compounds of this class change the termination of the second members. Thus we have:—

अक्ष	instead of अक्षि 'the eye.'	आकुक्ष	instead of आकुद 'the
अक्ष	" " अक्षि 'an edge,'		palate.'
	'a corner.'	कुक्ष	" " कुक्षि 'the belly.'
ईर्मन्	" " ईर्म 'a wound.'	गन्धि	" " गन्धि 'smell.'
ककुद	" " ककुद 'a swim-	चतुर	" " चतुर 'four.'
	mit.'	अक्षन्	" " अक्ष 'a tooth.'



अङ्गु	instead of अङ्गु 'the knee.'	अपद	and } instead of पाद 'a foot.'
दन्त	" " दन्त 'a tooth.'	पाद	}
दिव	" " दिवस् 'the day.'	प्रजम्	instead of प्रजा 'progeny.'
धन्वन्	" " धनुस् 'a bow.'	मूर्ध्	" " मूर्धन् 'the head.'
धर्मन्	" " धर्म 'law.'	नेधस्	" " नेधा 'under-standing.'
नस	" " नासिका 'the nose.'	मक्ष	" " मक्षि 'the thigh.'
नाभ	" " नाभि 'the navel.'	हल	" " हलि 'a furrow.'
नेष	" " नेषु 'a guide.'	हृद्	" " हृदये 'the heart.'

The first member also sometimes takes a form differing from that which it would have when belonging to a determinative compound, e.g. 'a fifth consort' (Karmadhāraya) would be पञ्चम-भार्यः, but 'having a fifth wife' (Bahuvrīhi), पञ्चमीभार्य with the sign of the feminine (§ 261) added to the first member. The feminine termination is subjoined to the first member also in some other instances, cf. my V.G. § 667.

For महन्, 'great,' being the first member, is substituted महा, as in § 202.

#### APPENDIX.

§ 203. In order to express the continual repetition of an action, or the continual recurrence of the same object, the word signifying it is doubled and thus forms a compound, the second part of which loses its accent, e.g. पचति, 'he cooks,' पचतिपचति, 'he cooks continually;' ग्रामः, 'a village,' ग्रामग्रामः (§ 228, Exc. 1), 'one village after the other.'

पर and अन्य, 'another,' are repeated and form compounds in a similar manner, signifying 'one another.' But then the first member is put in the nominative singular masculine (§ 223, 1), e.g. परस्पर (at the same time without changing the original स् to वि-arga :). अन्योन्य (§ 228, Exc. 1, and § 23). इतर, 'another,' doubles the crude form इतरेतर (§ 21, 1).

The particle इव, 'like,' is compounded with the preceding word, e.g. राजा इव (§ 7) राजिव (§ 21, 1), 'like a king.'

#### IV. GENDER. FORMATION OF FEMININES AND NEUTERS.

§ 209. The crude forms ending in अ *a* are of masculine or neuter gender.

Masculines are all, with few exceptions, the primitive abstract nouns formed by the affix अ *a*, e.g. जय *jaya*, 'victory,' from जि *ji*, 'to conquer.'

Neuters are the primitive nouns formed by the affix अन *ana*, e.g. वचन *vachana*, 'speech,' from वच् *vach*, 'to speak.' Those abstract nouns only, which are derived from verbs formed by the affix अय *aya*, become feminines by lengthening the final अ *a*, e.g. भावना *bhāvanā*, from भावय *bhāvaya*, causal of भू *bhū*.

Neuters are further the collective and abstract nouns formed by secondary अ *ā*. Those formed by the secondary affix य *ya* may be of the neuter or feminine gender. In the latter case they take the termination ई *ī* (§ 210), before which य *ya*, when preceded by a consonant, is rejected, e.g. मैत्र्य *maitrya*, 'friendship,' neut., or मैत्री *maitrī*, fem.

Most crude forms ending in आ *ā* are feminines. Very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender.

Crude forms of substantives ending in इ *i* are of the masculine and feminine, very few of the neuter gender.

The words in ई *ī* are, like those in आ *ā*, mostly feminines; very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender.

Those in उ *u* mostly are masculines.

Those in ऊ *ū* are nearly all feminines; some few masculines.

Substantives in ए *ī* are mostly masculines, some are feminines, very few neuters.

रै *rai*, 'wealth,' the only substantive in ऐ *ai*, is masculine; द्यौ *dyo*, 'heaven,' fem.; गो *go*, 'ox, cow,' masc. and fem.; ग्लौ *glau*, 'moon,' masculine; नौ *nan*, 'ship,' feminine.

The substantives ending in अ *an* are masculines; those in मन् *man* mostly neuters. Of the latter gender is also the greatest part of those in अस् *as*, इस् *is*, and उस् *us*. The substantives ending in other consonants, the number of which is very small, are mostly feminines; some also masculines or neuters (*cf.* my V.G. § 707 sqq.)

Compound substantives have, with few exceptions, the gender of their last member.

§. 210. Substantives or adjectives of feminine gender, when derived from masculines ending in अ *a*, lengthen this vowel or substitute ई *i* for it, *e.g.* गत *gata*, masc. and neuter, 'gone,' गता *gatā*, fem., 'a goddess,' देव *deva*, masc., 'a god,' देवी *devī*, fem., 'a goddess.'

Masculines in इ *i* generally have no special form for the feminine. Some however lengthen their final, *e.g.* सखि *sakhi*, masc., 'a friend,' सखी *sakhī*, fem., 'a female friend.'

Masculines ending in उ *u* likewise modify very seldom their crude form, when becoming feminines, but some may optionally subjoin ई *i*, before which उ *u* is changed to वृ *v*, *e.g.* लघु *laghu*, masc. and neut., 'light,' in the fem. either unchanged or लघ्वी *laghvī*. Some lengthen their final, *e.g.* पङ्गु *paṅgu*, masc. and neut., 'laine,' fem. पङ्ग्वी *paṅgvī*.

The affix ई *i* is added also to the remaining crude forms, which are changed when expressing the feminine gender, *viz.* :—

1. To many of those ending in अ *ri*, which must be changed to ई *rī*, *e.g.* दातृ *dātrī*, 'one who gives,' fem. दात्री *dātrī*.
2. To the words ending in अच् *anich*, the present and future participles in अन्त *ant* and अत् *at* (§ 168), the nouns in मन् *man*, वन् *vant*, यन् *yant*, and न् *n*, the participles of the reduplicated perfect (§ 169) and the second comparative (§ 213).

These words subjoin the affix ई to that form which they have before the termination of the instrumental singular, e.g.

प्रत्यक्ष् 'following,' instrum. sing. प्रतीचा, fem. प्रतीची

*pratyaśch* *praticā* *praticī*

चिन्वन् 'arranging,' „ „ चिन्वता, „ चिन्वती

*chinwant* *chinvatā* *chinvatī*

पिप्रत् 'filling,' „ „ पिप्रता, „ पिप्रती

*piprat* *pipratā* *pipratī*

अग्निमन् 'having fire,' „ „ अग्निमता, „ अग्निमती

*agnimant* *agnimatā* *agnimatī*

कियन् 'how great,' „ „ कियता, „ कियती

*kiyant* *kiyatā* *kiyatī*

राजन् 'king,' „ „ राजा, „ राज्ञी

*rājan* *rājā* *rājñī*

Participle of the re-

duplicate perfect

of रुद् 'having

wept' (§ 169), „ „ रुदुषा, „ रुदुषी

*rurudhā* *rurudhī*

यवीयस् (comparative

of युवन् 'young'), „ „ यवीयसा, „ यवीयसी

*yuvan* *yavyasā* *yavyasī*

### Exceptions :—

1. The present participles of the first conjugation, except those of the sixth conjugational class, retain the penultimate न् n, e.g. बोधन् *bodhant*, fem. बोधन्ती *bodhantī*. The verbs of the sixth conjugational class and those of the second conjugational class ending in अ ई ā, and the future participles of the active may optionally retain it, e.g. तुदन् *tudant* (from तुद् *tud*, I. 6), fem. तुदन्ती *tudantī* or तुदन्ती *tudantī*, यान् *yānt* (from या *yā*, II. 2, 'to go'), fem. याती *yātī* or यान्ती *yāntī*, नेष्यन् *neśhyant* (from नी *nī*, 'to lead'), fem. नेष्यती *neśhyatī* or नेष्यन्ती *neśhyantī*.

2. Many words ending in न् change final न् n to र् r, e.g. पीवन् *pīvan*, fem. पीवरी *pīvarī*.

§ 210 *b*. The crude form of the neuter accords with that of the masculine; only, when the masculines end in a long vowel, the vowel is shortened, and a final ए *e*, or ऐ *ai*, becomes इ *i*, a final ओ *o*, or औ *au*, उ *u*, e.g. सोमपा *somapá*, masc. and fem., 'one who drinks the Soma juice,' becomes in the neuter सोमप *somapa*; ग्रामणी *grāmanī*, masc. and fem., ग्रामणि *grāmaṇi*, neuter; खलपु *khalapū*, masc. and fem., खलपु *khalapu*, neuter; बहुरि *bahurī*, masc. and fem., बहुरि *bahurī*, neuter; सुद्यो *sudyo*, masc. and fem., सुद्यु *sudyu*, neuter; अतिनी *atīnau*, masc. and fem., अतिनु *aitnu*, neuter.

## SECTION II. DECLENSION OF NOUNS.

### 1. SUBSTANTIVES AND ADJECTIVES.

§ 211. There are very few indeclinable substantives, as स्वर् *svar*, 'heaven' (cf. my V.G. § 781), also a few which are used in the plural only (ib. § 716). All the rest have three numbers, singular, dual, and plural, and in each of them eight cases, nominative, vocative, accusative, instrumental, signifying *by*, and sometimes *with*; dative, *to*; ablative, *from*; genitive, *of*; and locative, *in*.

Some nouns, especially patronymics, form the plural not from the crude form of the singular, but from its etymological base, e.g. आत्रेय *ātreya*, patronymic derived from अत्रि *atri*, 'a descendant of Atri,' is used in the singular and dual only, while the cases of the plural are derived from अत्रि *atri*.

The accent is generally that of the crude form, e.g. *mānas*, 'mind,' dat. sing. *mānas-e*. But the vocative has the acute on its first syllable, e.g. *agnī*, 'fire,' nom. sing. *agnis*, but voc. *agne*. Crude forms ending in any letter but अ *a* or आ *ā*, and consisting only of one syllable, have generally the accent on the inflectional termination, except in the nominative, vocative, and accusative, cf. e.g. § 230.

## FIRST CLASS: CRUDE FORMS ENDING IN CONSONANTS.

§ 212. The terminations are :

	SINGULAR.			DUAL.			PLURAL.		
	m.f.n.	m.f.	n.	m.f.n.	m.f.	n.	m.f.n.	m.f.	n.
N.Voc.	०	—	—	—	} <sup>N V</sup> श्री ई <sub>Acc</sub> श्री ई		—	} <sup>N V</sup> असु ई <sub>Acc.</sub> असु ई	
Acc.	—	असु ०	—	—			—	असु	ई
		am						as	(cf Obs 1)
Instr.	आ	—	—	} <sup>Inst.</sup> भ्याम् <sub>Dat Abl</sub> भ्याम् bhyaṃ			Inst. भिसु	—	—
	a						bhis		
Dat.	ए	—	—				} <sup>Dat</sup> भ्यसु <sub>Abl.</sub> भ्यसु bhyas		
	e								
Abl.	असु	—	—	} <sup>Gen.</sup> औसु <sub>Loc.</sub> औसु os			Gen. आम्	—	—
Gen.		as	—				ām	—	—
Loc.	इ	—	—				Loc. सु	—	—
	i						su		

Observ. I. In the plural nominative, vocative, and accusative of the neuter gender a nasal is inserted after the last vowel of the crude form, viz., *ṛ* *ṛ* before gutturals; *ṛ* *ṛ* before palatals; *ṛ* *n* before linguals; *ṛ* *n* before dentals, *r* *r* and *ṛ* *ṛ*; *m* *m* before labials; Anusvāra *ṁ* (or. *ṁ*) before sibilants and *ṛ* *ṛ*, e.g. सर्वशक् *sarvaśak*, plur. nom. voc. acc. सर्वशक्लि *sarvaśa-ṛ-ṛ-i*; असृज् *asṛj*, असृज्लि *asṛi-ṛ-j-i*; शकृत् *śakṛit*, शकृत्लि *śakṛi-ṛ-t-i*.

The nasal is not inserted in crude forms :—

1. Which are identical with the crude form of the desiderative after having rejected the final *अ* *a*, or with the crude form of the frequentative, e.g. पिपठिप् *pipaṭhish* (from पिपठिष *pipaṭhisha*, desiderative of पठ् *paṭh*), plural nom. voc. acc. पिपठिषि *pipaṭhish-i*.

2. Which end in a semi-vowel or nasal, e.g. बहूपुर *bahupur*, plur. nom. voc. acc. बहूपुरि *bahupuri*, प्रज्ञाम् *praśām*, प्रज्ञामि *praśāmi*.

The insertion is optional:—

1. In the present participles which have no *ṛ* *n* before their

final  $\text{त्}$   $t$  (§ 168), e.g.  $\text{पिप्रत्}$  *piprat*, plur. nom. voc. acc.  $\text{पिप्रति}$  *piprat-i* or  $\text{पिप्रन्ति}$  *pipra-n-ti*.

2. In crude forms with a final compound consonant, the first element of which is  $\text{र्}$   $r$  or  $\text{ल्}$   $l$ , e.g.  $\text{सुवल्}$  *suvalg*, plur. nom. voc. acc.  $\text{सुवल्ति}$  *suvalg-i* or  $\text{सुवन्ति}$  *suva-n-lg-i*.

Observe. II. The rule for the change of  $\text{स्}$   $s$  to  $\text{श्}$   $sh$ , given in § 17, is applicable to the termination of the locative plural.

PARADIGM :  $\text{सुगण्}$  *sugan*, m.f.n., 'counting well, a good reckoner.'

	SINGULAR				DUAL		
	m f n.	m.f.	n.		m f n.	m.f.	n.
N.V.	$\text{सुगण्}$ <i>sugan</i>	—	—	} N.V. Acc.  Instr. Dat. Abl.	—	$\text{सुगणी}$ <i>sugani</i>	$\text{सुगणी}$ <i>sugani</i>
Acc.	—	$\text{सुगणम्}$ <i>suganam</i>	$\text{सुगण्}$ <i>sugan</i>		—	—	—
Instr.	$\text{सुगणा}$ <i>sugani</i>	—	—		$\text{सुगण्यश्च}$ <i>suganyashch</i>	—	—
Dat.	$\text{सुगणे}$ <i>sugane</i>	—	—		—	—	—
Abl.	—	—	—		—	—	—
Gen.	$\text{सुगणस्य}$ <i>suganas</i>	—	—	} Gen. Loc.	$\text{सुगणीस्य}$ <i>sugani</i>	—	—
Loc.	$\text{सुगणि}$ <i>sugani</i>	—	—		—	—	—

PLURAL			
	m f n.	m f.	n.
N.V.	—	$\text{सुगणस्य}$ <i>suganas</i>	$\text{सुगणि}$ <i>sugani</i>
Acc.	—	—	—
Instr.	$\text{सुगण्यश्च}$ <i>suganyashch</i>	—	—
Dat.	$\text{सुगण्यश्च}$ <i>suganyashch</i>	—	—
Abl.	—	—	—
Gen.	$\text{सुगणस्य}$ <i>suganas</i>	—	—
Loc.	$\text{सुगण्यश्च}$ <i>suganyashch</i>	—	—

This paradigm suffices also for crude forms ending in *ख् l*, e.g. सुज्वल् *suval*, adj. 'blazing beautifully.'

§ 213. Crude forms ending in other simple or compound consonants, undergo various euphonic changes in the singular nominative and vocative masc., fem., and neuter; the singular accusative neuter; the instrumental, dative, and ablative of the dual and plural; and the locative of the plural.

I. In the singular nominative and vocative masc., fem., and neuter, the singular accusative neuter, and the plural locative:—

Final *ख् kh*, *ग् g*, *घ् gh*, *च् ch*, *ज् j*, and *झ् jh* are changed to *क् k*.

Final *त् t*, *द्ध् dh*, *च्छ् chh*, *ञ् ñ*, *ष् sh*, *ल् sh*, and *ह् h* to *ट् t*.

Final *थ् th*, *द d*, and *ध् dh* to *त् t*.

Final *प् ph*, *ब b*, and *भ् bh*, to *प् p*.

Final *म् m* to *न् n*.

Final *ण् n*, *र r*, and *ल् l* are left unchanged. But in the nominative and vocative masc., fem., and neuter, and in the accusative neuter *र r*, according to § 13, is changed to Visarga (:).

For the change of final *न् n*, cf. § 221, III., IV., for that of a final *स् s*, cf. § 215.

II. In the instrumental, dative, and ablative dual and plural, the terminations of which begin with *भ् bh*:—

Final *क् k*, *ख् kh*, *घ् gh*, *च् ch*, *ज् j*, and *झ् jh* are changed to *ग् g*.

Final *त् t*, *द्ध् dh*, *च्छ् chh*, *ञ् ñ*, *ष् sh*, *ल् sh*, and *ह् h* to *ट् t*.

Final *त् t*, *थ् th*, and *ध् dh* to *द d*.

Final *प् p*, *फ् ph*, and *भ् bh* to *ब b*.

Final *म् m* to *न् n*, as in I.

Final *ण् n*, *र r*, and *ल् l* are left unchanged, and for *र n* and *स् s*, cf. § 221, III., IV., and § 215.

Except. to I. and II. *ह् h* terminating a syllable which begins with *द d*, and the noun उष्णिह् *ushnih*, 'a kind of metre,' is changed in the singular nominative and vocative masc., fem., and neuter, in the sing. accusative neuter, and in the locative plural to *क् k*, before *भ् bh* to *ग् g*.



Observe to I. and II. :—

1. If the last syllable of the crude form ends in घ *gh*, द *dh*, ध *dh*, भ *bh*, or ह *h*, and begins with ग *g*, ड *d*, ढ *d*, or ब *b*, the latter are changed to घ *gh*, द *dh*, ध *dh*, and भ *bh*, e.g. कामदुह *kāma-duh*, nom. and voc. कामधुक *kāma-dhuk*, cf. p. 221.

2. र *r* and उ *u*, when preceding a final radical र *r* or स *s*, are lengthened, e.g. गिर *gir*, fem., 'speech,' nom. and voc. sing. गीर *gīr* (गी: *gīh*), instr., dat., abl. dual गीर्भ्याम् *gīr-bhyām*, instr., plur. गीर्भिस् *gīr-bhis*, dat. and abl. plur. गीर्भ्यस् *gīr-bhyas*, loc. plur. गीर्षु *gīr-shu* (cf. § 17); पुर *pur*, fem., 'town,' पूर *pūr* (पू: *pūh*), पूर्भ्याम् *pūr-bhyām*.

III. Crude forms ending in compound consonants, except च *ch*, for which see I. and II., undergo the following changes:—

1. If the compound consonant consists of two letters, the first element of which is र *r* and the second a guttural, palatal, lingual, dental or labial, except a nasal, the rules given in I. and II. must be applied also here, e.g. ऊर्ज *ūrj*, fem., 'strength,' nom. voc. sing. ऊर्क *ūrkh*, instr. dat. abl. sing. ऊर्गभ्याम् *ūrg-bhyām*, loc. plur. ऊर्षु *ūrkh-shu* (cf. § 17).

2. If the compound consists of two other letters, or of three letters, the first of which is र *r*, the last element is rejected. If it consists of three letters, the first of which is any other consonant than र *r*, the two last must be dropped. The remaining final or finals are modified according to the rules given in I. II., and III., 1, e.g. सुवल् *suvalg*, nom. voc. sing. masc., fem., and neuter, and acc. sing. neuter सुवल् *suval*, instr. dat. abl. dual सुवल्भ्याम् *suval-bhyām*, loc. plur. सुवल्षु *suval-shu* (§ 17); चिकीर्ष *chikīrsh* (for original चिकीर्से *chikīrse*, from the desiderative चिकीर्षे *chikīrsha*, for original चिकीर्से *chikīr-se*, § 53), nom. voc. sing. m.f.n. and acc. sing. n. चिकीर् *chikīr* (चिकी: *chikīh*), instr. dat. abl. dual चिकीर्भ्याम् *chikīr-bhyām*, loc. plur. चिकीर्षु *chikīr-shu*; सिद्यन्त्स *sidyants*, nom. voc. sing. m.f.n. and acc. sing. n. सिद्यन्

*sisyan*, instr. dat. abl. dual *सिष्यभ्याम् sisyan-bhyām*, loc. plur. *सिष्यन्सु sisyan-su*; *सुव्रश्च suvraçch*, nom. voc. sing. m.f.n. and acc. sing. n. *सुव्रश्च suvrat*, instr. dat. abl. dual *सुव्रद्भ्याम् suvrad-bhyām*, loc. plur. *सुव्रद्भ्यः suvrat-su*.

If the remaining consonant is Anusvāra, it is changed to *न्*, e.g. *सुहिंस suhiṁs*, nom. voc. sing. m.f.n. and acc. sing. n. *सुहिन् suhin*, instr. dat. abl. dual *सुहिन्भ्याम् suhin-bhyām*, loc. plur. *सुहिन्सु suhin-su*.

IV. When the termination of the locative plural *सु* is preceded by *ण*, *ट्* is optionally inserted, when preceded by *ट्* or *न्*, *त्*, e.g. from *सुगण*, *सुगणसु* or *सुगणद्भ्यः*, from *अलिह*, *अलिहसु* or *अलिहत्सु*, from *सुहिंस*, *सुहिन्सु* or *सुहिन्त्सु*.

#### § 214. EXAMPLES FOR THE RULES IN THE PRECEDING PARAGRAPH.

*सर्वशक् sarvaçak*, nom. voc. sing. m.f.n. and acc. sing. n. *सर्वशक् sarvaçak*, instr. dat. abl. dual *सर्वशग्भ्याम् sarvaçag-bhyām*, instr. pl. *०ग्भिस् ०g-bhis*, dat. abl. pl. *१ग्भ्यस् १g-bhyas*, loc. plur. *सर्वशक्षु sarvaçak-shu*. The other cases follow the analogy of the paradigm in § 212, sing. instr. *सर्वशक्का sarvaçak-ā*, etc., nom. acc. voc. plur. neuter *सर्वशक्षि sarvaçank-i* (§ 212, Obs. 1).

*सुलिख् sulikh*, nom. voc. sing. m.f.n. and acc. sing. n. *सुलिख् sulik*, instr. dat. abl. dual *सुलिग्भ्याम् sulig-bhyām*, loc. plur. *सुलिक्षु sulik-shu*, instr. sing. *सुलिखा sulikh-ā*, etc., nom. voc. acc. plur. neuter *सुलिखि sulinkh-i*.

*गजमृग् gajamṛig*, *गजमृक् gajamṛik*, *गजमृग्भ्याम् gajamṛig-bhyām*, *गजमृक्षु gajamṛik-shu*, *गजमृगा gajamṛig-ā*, *गजमृक्षि gajamṛing-i*.

*वाच् vāch*, fem. 'speech,' *वाक् vāk*, *वाग्भ्याम् vāg-bhyām*, *वाप् vāk-shu*, *वाचा vāch-ā*. *सुवाच् suvāch*, adj. 'well speaking,' nom. voc. acc. plur. neuter *सुवाचि suvāch-i*.

*अतिव्रित् ritvij*, masc. 'a priest,' *अतिव्रिक् ritvik*, *अतिव्रिग्भ्याम् ritvig-bhyām*, *अतिव्रिक्षु ritvik-shu*, *अतिव्रिजा ritvij-ā*.

प्राच्छ *prācch*, masc. 'an inquirer,' प्राट् *prāt*, प्राट्भ्याम् *prāt-bhyām*, प्राट्सु *prātsu* or प्राट्सु, प्राक्षा *prācch-ā*.

विग् *viḡ*, masc. 'a man of the third caste,' विट् *viṭ*, विट्भ्याम् *viṭ-bhyām*, विट्सु *viṭ-su* or विट्सु, विशा *viḡ-ā*.

अर्चलिह् *abhrañlik*, अर्चलिट् *abhrañliṭ*, अर्चलिह्भ्याम् *āṭ-bhyām*, अर्चलिह् *āṭ-su* or *āṭ-tsu*, अर्चलिहा *abhrañlih-ā*.

कामदुह् *kāmaduh* (§ 213, Obs. 1), nom. voc. sing. m.f.n. and acc. sing. n. कामधुक् *kāmadhuk*, instr. dat. abl. dual कामधुग्भ्याम् *ādhug-bhyām*, loc. plur. कामधुक् *ādhuk-shu*, instr. sing. कामदुहा *kāmaduh-ā*.

वेदबुध् *vedabudh*, nom. voc. sing. m.f.n. and acc. sing. n. वेदभुत् *vedabhut*, instr. dat. abl. dual वेदभुद्भ्याम् *ābhud-bhyām*, loc. plur. वेदभुत् *ābhut-su*, instr. sing. वेदबुधा *vedabudh-ā*.

मुलभ् *sulabh*, मुलप् *sulap*, मुलब्भ्याम् *sulab-bhyām*, मुलप्सु *sulap-su*, मुलभा *sulabh-ā*.

प्रशाम् *praçām*, nom. voc. sing. m.f.n. and acc. sing. n. प्रशान् *praçān*, instr. dat. abl. dual प्रशान्भ्याम् *praçān-bhyām*, loc. plur. प्रशाम्सु *praçān-su* or प्रशान्सु, instr. sing. प्रशामा *praçām-ā*.

Cf. the examples in II. Obs. 2; III. and IV.

Exceptions:—

1. Nouns derived without affix from the verbs भाज् *bhāj*, 'to shine,' मृज् *mṛj*, 'to clean,' यज् *yaj*, 'to sacrifice' (except अलिज् *ritvij*, compounded from अतुङ्ज् for यज्), राज् *rāj*, 'to shine,' मृज् *mṛj*, 'to abandon,' भ्रज् *bhraj*, 'to fry,' and the noun पौरत्राज् *paritrāj*, 'a mendicant devotee,' change their final in the nominative and vocative singular m.f.n., accusative sing. neuter, and the locative plural to ट्, and before the terminations beginning with भ् *bh* to ङ्, e.g. अमार्ज् *amāṛj*, sing. nom. voc. m.f.n. and acc. n. अमार्दे *amārd*, instr. dat. abl. dual अमार्द्भ्याम् *amārd-bhyām*, loc. plur. अमार्द्भ्याम् *amārd-su*, instr. sing. अमार्जा *amāṛj-ā*, but from अलिज् regularly nom. voc. sing. अलिज्, etc. (cf. supra).

2. Those derived without affix from दिग् *diḡ*, 'to show,' दृग् *dṛiḡ*, 'to see,' मृग् *mṛiḡ* and स्पृग् *spṛiḡ*, 'to touch,' and धृग् *dhṛiḡ*,

‘to dare,’ change their final to क् *k*, and before भ् *bh* to ग् *g*. The same changes are optional in the derivatives from नश् *naṣ*, ‘to perish,’ e.g. दिग् *diḥ*, fem. ‘region,’ nom. voc. sing. दिक् *dik*, instr. dat. abl. dual दिग्भ्याम् *dig-bhyām*, loc. plur. दिक्षु *dik-shu*, instr. sing. दिशा *diṣ-ā*; दधृष् *dadhṛish*, ‘impudent,’ दधृक् *dadhṛik*, दधृग्भ्याम् *dadhṛig-bhyām*, दधृषु *dadhṛik-shu*, दधृषा *dadhṛish-ā*, but नश् *naṣ*, nom. voc. sing. m.f.n. and acc. n. नक् *nak* or नद् *nat*, etc.

3. Nouns derived from desideratives, terminating in श *sha*, by rejecting their final अ *a*, e.g. पिपठिष् *pipaṭhish* from पिपठिष *pipaṭhisha*, desiderative of पठ् *paṭh*, ‘to recite,’ and the noun सजुष् *sajush*, ‘companion,’ follow the rules for the change of a final स् *s* (§ 219), i.e. they change their final in the nom. voc. sing. m.f.n., and acc. n. to स् *s* (Visarga :), in the loc. plur. they may leave it unchanged or change it also to Visarga, in the instr. dat. abl. dual and plur. they change it to र् *r*; in all these cases the penultimate इ *i* and उ *u* is lengthened according to § 213, II. Obs. 2, e.g. nom. voc. sing. m.f.n. and acc. n. पिपठीस् *pipaṭhīs* (पिपठीः *\*thīh*), सजूस् *sajūs* (सजूः *\*jūh*), instr. dat. abl. dual पिपठीभ्याम् *pipaṭhīr-bhyām*, सजूभ्याम् *sajūr-bhyām*, loc. plur. पिपठीषु *pipaṭhīsh-shu* or पिपठीःषु *\*thīh-shu*, सजूषु *sajūsh-shu* or सजूःषु *\*jūh-shu*.

4. Those derived without affix from the verbs दुह् *druh*, ‘to injure,’ मुह् *muh*, ‘to be perplexed,’ स्निह् *snih*, ‘to love,’ स्नुह् *snuh*, ‘to vomit,’ may optionally change their final to ट् *t* or क् *k*, and before भ् *bh* to ङ् *ṅ* or ग् *g*, e.g. nom. voc. sing. m.f.n. and acc. sing. n. ऽधृक् *-dhruk* or ऽधृट् *-dhrut*, ऽधृग्भ्याम् *-dhrug-bhyām* or ऽधृङ्भ्याम् *-dhruṅ-bhyām*, ऽधृषु *-dhruk-shu* or ऽधृङ् *-dhrut-su*, instr. sing. ऽदृहा *-druh-ā*.

5. Those from the verb नह् *nah*, ‘to tie,’ change the ह् *h* to त् *t*, and before भ् *bh* to द् *d*, e.g. उपानह् *upānah*, fem. ‘a shoe,’ nom. voc. sing. उपानत् *\*nat*, instr. dat. abl. dual उपानभ्याम् *\*nad-bhyām*, loc. plur. उपानत्सु *\*nat-su*, instr. sing. उपानहा *upānah-ā*.

CRUDE FORMS ENDING IN *स* *s*.

§ 215. The termination of the locative plural, *सु सु*, is changed to *पु शु*, when subjoined to *इस् is*, *उस् us*, or *ओस् os*, and the final *स s* is changed either to *ष् sh* or to Visarga (:), e.g. *ज्योतिस् jyotiś*, neut. 'light,' *ज्योतिष्पु jyotish-shu* or *ज्योतिःपु °tiḥ-shu*, *चक्षुस् chakshus*, neut. 'the eye,' *चक्षुष्पु chakshush-shu* or *चक्षुःपु °shuh-shu*, *दोस् dos*, m.n. 'the arm,' *दोष्पु dosh-shu* or *दोःपु doḥ-shu*.

The nouns ending in *अस् as* or *आस् ās* either change their final to Visarga (:), or leave it unchanged, e.g. *मनस् manas*, neut. 'the mind,' *मनःसु manah-su* or *मनस्सु manas-su*.

§ 216. Crude forms ending in affixal *अस् as* lengthen the penultimate *अ a* in the nominative singular of the masculine and feminine genders, e.g. *सुमनस् sumanas* (= *सुऽमनस् su-manas*, where the latter word is derived from *मन् man*, 'to think,' by the affix *अस् as*) adj., 'well disposed,' nom. sing. m.f. *सुमनास् su-manāś* (*सुमनाः °nāḥ*, § 13), but *पिण्डग्रस् piṇḍa-gras* (*पिण्डऽग्रस्*, where the *अस् as* is radical), adj., 'eating a mouthful,' nom. sing. m.f. *पिण्डग्रस् pindagras* (*पिण्डग्रः °grah*).

§ 217. Before the terminations of the instrumental, dative, and ablative dual and plural, beginning with *भ् bh*, final *अस् as* becomes *ओ o*, final *आस् ās* drops the *स s*, and in final *इस् is*, *उस् us*, and *ओस् os*, the *स s* is changed to *र r*, e.g. *मनस् manas*, instr. dat. abl. dual *मनोभ्याम् mano-bhyām*; *चक्रास् chakās*, adj. (cf. § 28 with Exc. 1, 2), 'resplendent,' *चक्राभ्याम् chakā-bhyām*; *ज्योतिस् jyotiś*, *ज्योतिर्भ्याम् jyotir-bhyām*; *चक्षुस् chakshus*, *चक्षुर्भ्याम् chakshur-bhyām*; *दोस् dos*, *दोर्भ्याम् dor-bhyām*.

§ 218. Those nouns, the final *स s* of which belongs to an affix, lengthen the vowels preceding the Anusvāra *ँ*, which must be inserted in the nominative, vocative, and accusative plural of the neuter, according to § 212, Obs. 1, and those which end in affixal *इस् is*, *उस् us*, or *ओस् os*, change the *स s*, when followed by vowels, to *ष् sh*, e.g. *मनस् manas*, neut., nom. voc. acc. plur. *मनंसि ma-*

*nāms-i*; ज्योतिस् *jyotis*, ज्योतीषि *jyotīṣh-i*, instr. sing. ज्योतिषा *jyotish-ā*; चक्षुस् *chakshus*, चक्षूषि *chakshūṣh-i*, चक्षुषा *chakshush-ā*. But from सुतुस् *sutus*, adj., 'well sounding,' where the final उस् *us* is radical, सुतुंसि *sutūṁs-i*, सुतुसा *sutūs-ā*, without lengthening the vowel or changing the स् *s*.

*Observation.* आशिस् *ācis*, fem., 'blessing,' also changes its final स् *s*, though it be radical (from the verb शास् *śās*), before vowels to ष् *sh*, e.g. instr. sing. आशिषा *āciṣh-ā*.

§ 219. 'Crude forms ending in radical रस् *is* or उस् *us* lengthen the penultimate इ *i* and उ *u* in the singular nominative and vocative m.f.n and accusative n., the instrumental, dative, and ablative dual and plural, and the locative plural, e.g. from सुतुस् *sutus* (§ 218), sing. nom. voc. m.f.n. and acc. n. सुतूस् *sutūs*. (सुतूः *•tūh*), instr. dat. abl. dual सुतूभ्याम् *sutūr-bhyām*, loc. plur. सुतूषु *sutūṣh-shu* or सुतूःषु *sutūḥ-shu*.

PARADIGMS: मनस् *mānas*, neut. 'mind,' सुमनस् *sumānas*, adj. 'well disposed,' ज्योतिस् *jyotis*, neut. 'light,' चक्षुस् *chakshus*, neut. 'the eye,' all with affixal स् *s*, and पिण्डग्रस् *piṇḍagras*, adj., सुतुस् *sutus*, adj., with radical स् *s*.

	SINGULAR.	DUAL.	PLURAL.
N.V.A.	मनस् <i>mānas</i>	मनसी <i>mānas-i</i>	मनंसि <i>mānāṁs-i</i>
Instr.	मनसा <i>mānas-ā</i>		मनोभिस <i>mānā-bhis</i>
Dat.	मनसे <i>mānas-e</i>	मनोभ्याम् <i>māno-bhyām</i>	मनोभ्यस् <i>māno-bhyas</i>
Abl.	मनसस् <i>mānas-as</i>		मनसास् <i>mānas-ās</i>
Gen.	मनसि <i>mānas-i</i>	मनसोस् <i>mānas-ōs</i>	मनसु or मनःषु <i>mānas-su mānak-shu</i>
Loc.			

In the same way are declined पयस् *pāyas*, n. 'milk,' दयस् *yāśas*, n. 'glory.'

## SINGULAR.

## DUAL

	m f n.	m f.	m f n.	m f.	n.
N.	—	सुमनास <i>sumānas</i>	सुमनस <i>sumānas</i>	—	—
V.	सुमनस <i>sumānas</i>	—	—	—	—
Acc.	—	सुमनसम् <i>sumānas-am</i>	सुमनस <i>sumānas</i>	—	—
I.	सुमनसा <i>sumānas-a</i>	—	—	—	—
D.	सुमनसे <i>sumānas-e</i>	—	—	—	—
Abl.	सुमनसस <i>sumānas-as</i>	—	—	—	—
G.	—	—	—	—	—
L.	सुमनसि <i>sumānas-i</i>	—	—	—	—

## PLURAL

	m f n.	m f.	n.
N.	—	—	—
V.	—	—	—
Acc.	—	—	—
I.	सुमनोभिः <i>sumāno-bhis</i>	—	—
D.	सुमनोभ्यः <i>sumāno-bhyas</i>	—	—
Abl.	—	—	—
G.	सुमनसाम् <i>sumānas-am</i>	—	—
L.	सुमनसु (or सुमनसु) <i>sumānas-su</i>	—	—

## SINGULAR

## DUAL.

## PLURAL.

N.V.A.	ज्योतिः <i>gyōtiḥ</i>	ज्योतिषी <i>gyōtiḥ-i</i>	ज्योतीष <i>gyōtiḥ-i</i>
I.	ज्योतिषा <i>gyōtiḥ-a</i>	—	ज्योतिर्भिः <i>gyōtir-bhis</i>
D.	ज्योतिषे <i>gyōtiḥ-e</i>	—	ज्योतिर्भ्यः <i>gyōtir-bhyas</i>
Abl.	ज्योतिषस <i>gyōtiḥ-as</i>	—	ज्योतिषाम् <i>gyōtiḥ-am</i>
G.	ज्योतिषि <i>gyōtiḥ-i</i>	—	ज्योतिष्पु (ज्योतिषु) <i>gyōtiḥ-iḥu</i> ("tiḥ-iḥu)
L.	—	—	—

हविस् *havis*, n. 'oblation.'

SINGULAR.			DUAL.		PLURAL.	
N.V.A.	चक्षुस्	<i>chakshus</i>	चक्षुषो	<i>chakshusho</i>	चक्षुषि	<i>chakshushih</i>
I.	चक्षुषा	<i>chakshusha</i>	$\left. \begin{array}{l} \text{I D} \\ \text{Abl.} \end{array} \right\}$	चक्षुर्भ्याम्	I.	चक्षुर्भिस्
D.	चक्षुष्वे	<i>chakshushve</i>		<i>chakshur-bhyam</i>	D. Abl.	चक्षुर्भ्यस्
Abl. }	चक्षुषस्	<i>chakshush-as</i>			O.	चक्षुषाम्
G.			$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\}$	चक्षुषोस्		
L.	चक्षुषि	<i>chakshushi</i>		<i>chakshush-as</i>	L.	चक्षुष्यु (°क्षुःषु)
						<i>chakshush-shu (°kshush-shu)</i>

आयुस् *āyus*, n. 'life.'

SINGULAR.				DUAL.			
	m.f.n.	m.f.	n.		m.f.n.	m.f.	p.
N.V.	पिण्डयस्	—	—	$\left. \begin{array}{l} \text{N.V.} \\ \text{Acc.} \end{array} \right\}$	—	पिण्डयसौ	पिण्डयसी
Acc.	—	पिण्डयसम्	पिण्डयस्		—	—	—
I.	पिण्डयसा	—	—	$\left. \begin{array}{l} \text{I D} \\ \text{Abl.} \end{array} \right\}$	पिण्डयोभ्याम्	—	—
D.	पिण्डयसे	—	—		—	—	—
Abl. }	पिण्डयसस्	—	—	$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\}$	पिण्डयसोस्	—	—
G.					—	—	—
L.	पिण्डयसि	—	—				

PLURAL.

	m.f.n.	m.f.	n.		m.f.n.	m.f.	n.
N.V. }	—	—	—	$\left. \begin{array}{l} \text{N.V.} \\ \text{Acc.} \end{array} \right\}$	पिण्डयसस्	पिण्डयसि	—
Acc. }	—	—	—		—	—	—
I.	पिण्डयोभिस्	—	—		—	—	—
D. }	पिण्डयोभ्यस्	—	—		—	—	—
Abl. }	—	—	—		—	—	—
G.	पिण्डयसाम्	—	—		—	—	—
L.	पिण्डयस्यु (°यःसु)	—	—		—	—	—

SINGULAR.

DUAL.

	m.f.n.	m.f.	n.		m.f.n.	m.f.	n.
N.V.	सुतूस्	—	—	$\left. \begin{array}{l} \text{N.V.} \\ \text{Acc.} \end{array} \right\}$	—	सुतुसौ	सुतुसी
Acc.	—	सुतुसम्	सुतूस्		—	—	—
I.	सुतुसा	—	—	$\left. \begin{array}{l} \text{I D} \\ \text{Abl.} \end{array} \right\}$	सुतूभ्याम्	—	—
D.	सुतुसे	—	—		—	—	—
Abl. }	सुतुसस्	—	—	$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\}$	सुतुसोस्	—	—
G.					—	—	—
L.	सुतुसि	—	—				



विष्वच् *visvach*, and as weakest forms प्रतीच् *pratich*, विषूच् *vishūch*.

In the singular nominative and vocative of the masculine gender, इ is substituted for the two finals.

PARADIGMS: प्राञ्च *prāñch*, प्रत्यञ्च *pratyañch* (cf. § 213, I., II.).

Observ. The feminine, according to § 209, is formed by adding ई ई, and follows the paradigm देवी *devī* in § 230.

SINGULAR.				DUAL.			
	m.n.	m.	n.		m.n.	m.	n.
N.V.	—	प्राङ् <i>prāñ</i>	प्राक् <i>prāk</i>	N.V. Acc.	—	प्राक्षी <i>prāñch-āu</i>	प्राची <i>prāch-ī</i>
Acc.	—	प्राञ्चम् <i>prāñch-am</i>					
I.	प्राचा <i>prāch-ā</i>	—	—	I.D. Abl.			
D.	प्राचे <i>prāch-e</i>	—			प्राग्भ्याम् <i>prāg-bh्याम्</i>	—	—
Abl.	प्राचस् <i>prāch-as</i>	—					
G.		—			प्राचीस् <i>prāch-as</i>	—	—
Loc.	प्राचि <i>prāch-i</i>	—		G. L.			

## PLURAL

	m.n.	m.	n.
N.V.	—	प्राञ्चस् <i>prāñch-as</i>	प्राशि <i>prāñch-ī</i>
Acc.	—	प्राचस् <i>prāch-as</i>	
I.	प्राग्भिस् <i>prāg-bhis</i>	—	—
D.	प्राग्भ्यस् <i>prāg-bhyaḥ</i>	—	—
Abl.		—	—
G.	प्राचां <i>prāch-ām</i>	—	—
L.	प्राचु <i>prāch-āu</i>	—	—

अवाञ्च *avāñch*, adj., 'downward,' weak form अवाच् *avāch*.

SINGULAR.				DUAL.			
	m.n.	m.	n.	m.n.	m.	n.	
N.V.	प्रत्यङ्	प्रत्यङ्	प्रत्यङ्	N.V. —	प्रत्यङ्	प्रतीची	
Acc.	—	प्रत्यङ्म	प्रत्यङ्	Acc. —	प्रत्यङ्-au	प्रतीची	
		pratyāñch-am	pratyāñch			pratīchī	
I.	प्रतीचा	—	—	I D. —	—	—	
	pratīch-ā						
D.	प्रतीचे	—	—	I D. Abl. —	—	—	
	pratīch-e				pratyag-bhāyā		
Abl.	प्रतीचस्	—	—	G. —	—	—	
G.	प्रतीचस्	—	—	L. —	—	—	
L.	प्रतीचि	—	—		pratīch-as		
	pratīch-i						
PLURAL.							
	m.n.	m.	n.				
N.V.	—	प्रत्यङ्मस्	प्रत्यङ्मस्		प्रत्यङ्मस्	प्रत्यङ्मस्	
		pratyāñch-as	pratyāñch-as				
Acc.	—	प्रतीचस्	प्रतीचस्		प्रतीचस्	प्रतीचस्	
		pratīch-as	pratīch-as				
I.	प्रत्यङ्मस्	—	—		—	—	
	pratyag-bhā						
D.	प्रत्यङ्मस्	—	—		—	—	
Abl.	प्रत्यङ्मस्	—	—		—	—	
	pratyag-bhā						
G.	प्रतीचाम्	—	—		—	—	
	pratīch-am						
L.	प्रत्यङ्	—	—		—	—	
	pratyāñch						

सम्यङ् samyāñch, adj., 'right,' weak form. सम्यच् samyach, weakest form समीच् samīch.

Exc. उदङ् (ud-āñch), 'being upwards,' weak form उदच् udach, weakest form उदीच् udīch. तिर्यङ् tiryāñch, 'moving tortuously,' weak form तिर्यच् tiryach, weakest form तिरच् tiraçch, e.g. singular instrumental उदीचा udīch-ā, तिरया tiraçch-ā.

II. To this class belong also the crude forms ending in स् ut, which drop the स् in all the weak cases.

Exc. 1. The nasal is not rejected in the dual nominative, vocative, and accusative neuter of the participles of the first conjugation, except the sixth conjugational class. In this class,

in the verbs ending in आ *ā* of the second conjugational class, and in the future participles, the nasal *ī* is optionally rejected, e.g. बोधन्त *bōdhan̄t*, participle of the present of बुध *budh*, I. 1, nominative, vocative, and accusative dual neuter बोधन्ती *bōdhan̄tī*; तुदन्त *tudant*, present participle of तुद् *tud*, I. 6, तुदन्ती *tudantī* or तुदती *tudātī*; यान्त् *yānt*, the same of या *yā*, II. 2, यान्ती *yāntī* or याती *yātī*; नेष्यन्त् *neshyant*, future participle of नी *nī*, नेष्यन्ती *neshyantī* or नेष्यती *neshyatī* (cf. § 210).

*Exc. 2.* The adjective महन्त *mahant*, 'great,' lengthens the अ *a* before the nasal in all strong cases, except the singular vocative of the masculine, e.g. acc. singular masc. महान्तम् *mahan̄t-am*. The same change takes place in the singular nominative of the masc. of the nouns ending in मन्त् *mant*, वन्त् *vant*, and यन्त् *yant*.

*Observ. 1.* In the singular nominative and vocative of the masculine the final त् *t* is dropped.

*Observ. 2.* The feminine, according to § 210, is formed by adding ई *ī* and follows the paradigm देवी *devī* in § 230.

PARADIGM (cf. § 213, II.).

युनन्त् *yunant*, present participle of यु (§ 168).

	SINGULAR.				DUAL.		
	m.n.	m.	n.		m.n.	m.	n.
N.V.	—	युनन्	} युनन्त् { N.V. Acc.	—	युनन्ती	युनती	
Acc.	—	युनन्तम् <i>yundnt-am</i>			<i>yunanti-am</i> <sup>1</sup>	<i>yunatī</i> <sup>1</sup>	
I.	युनता <i>yunāt-ā</i>	—	} { I.N. Abl.	युनद्वाम् <i>yundd-āhyam</i>	—	—	
D.	युनते <i>yunāt ī</i>	—					
Abl.	} युनतस् <i>yunāt-as</i>	—		} { Q. L.	युनतोस् <i>yunāt-is</i>	—	—
G.		—					
L.	युनन्ति <i>yunāt-i</i>	—	—				

<sup>1</sup> Nom. *yunda*; Nom. and Acc. *yundī*; Voc. *yūnan*, *yūnat*.  
Nom. and Acc. *yundntau*, *yunatī*; Voc. *yūnantau*, *yūnatī*.

## PLURAL.

N.V.	—	युनन्तस् <i>yunant-as</i> <sup>1</sup>	} युनन्ति <i>yunant-i</i>
Acc.	—	युनन्तस् <i>yunant-as</i>	
I.	युनन्तिस् <i>yundd-bhīṣ</i>	—	—
D. } Abl. }	युनन्तिस् <i>yundd-bhyas</i>	—	—
G.	युनन्ताम् <i>yunant-ām</i>	—	—
L.	युनन्तु <i>yundt-au</i>	—	—

Similarly बोधन्त *bōdhant*, e.g. singular nominative and vocative of the masculine बोधन् *bōdhan*, of the neuter बोधत् *bōdhat*, but in the dual nominative, vocative, and accusative of the neuter बोधन्ती *bōdhant-i*. तुदन्त *tudānt*, nominative and vocative singular of the masculine तुदन् *tudān*, of the neuter तुदत् *tudat*, but in the nominative, vocative, and accusative dual of the neuter तुदन्ती *tudant-i* or तुदती *tudat-i*.

महन्त *mahānt*, nominative singular of the masculine महान् *māhān*, vocative महन् *māhan*, accusative महन्तम् *mahānt-am*; but in the nominative, vocative, and accusative singular of the neuter महत् *mahat*, singular instrumental of the masculine and neuter महता *mahat-ā*, etc., in the nominative, vocative, and accusative dual of the masculine महन्ती *mahānt-au*, and in the nominative and vocative plural of the masculine महन्तस् *māhānt-as*, in the nominative, vocative, and accusative plural of the neuter महन्ति *mahānt-i*.

अग्निमन्त *agnimant*, adj., 'one who maintains a sacrificial fire,' in the singular nominative of the masculine अग्निमान् *agnimān*,

<sup>1</sup> Nom. *yundatas*, Nom and Acc. *yundat-i*; Voc. *yunant-as*, *yunant-i*.

but in the vocative अग्निमन् *agniman*, in the nominative, accusative, and vocative of the neuter अग्निमत *agnimat*, in the instrumental अग्निमता *agnimat-ā*, etc., regularly; पयस्वन् *payasvant*, adj., 'having milk,' पयस्वान् *payasvān*, पयस्वन् *payasvan*, पयस्वत् *payasvat*, पयस्वता *payasvatā*; कियन् *kiyant*, adj., 'how great,' कियान् *kiyān*, कियन् *kiyan*, कियत् *kiyat*, कियता *kiyatā*.

III. Further belong to this class the crude forms ending in अन् *an*.

These lengthen the अ *a* in the strong cases, except the vocative sing. masc. and fem.; in the weak cases they reject the final न् *n*; in the weakest cases they reject अ *a*, whereupon न् *n*, when following a palatal, is changed to ज्ञ *ñ*, when following a lingual, to ण् *ṇ*, e.g. राजन् *rājan*, 'a king,' strong form राजान् *rājān*, weak form राज *rāja*, weakest form राज्ञ *rājñ*; तक्षन् *takshan*, 'a carpenter,' strong form तक्षान् *takshān*, weak form तक्ष *taksha*, weakest form तक्ष्ण *takshṇ*.

The final न् *n* is dropped in the nominative singular of the masculine and neuter, and in the accusative singular of the neuter, optionally also in the vocative singular of the neuter.

Exc. 1. Nouns ending in the affixes मन् *man* or वन् *van*, preceded by a consonant, have no weakest form, e.g. वर्मन् *varman*, n. 'armour,' singular instrum. वर्मणा *varman-ā* (§ 16); यज्वन् *yajvan*, m. 'sacrificer,' यज्वना *yajvan-ā*.

Exc. 2. The rejection of अ *a* is optional in the locative singular of all genders and in the nominative, vocative, accusative dual of the neuter, e.g. मूर्धन् *mūrdhan*, masc. 'the head,' locative मूर्धनि *mūrdhn-i* or मूर्धनि *mūrdhan-i*; नामन् *nāman*, neut. 'the name,' loc. sing. नाम्नि *nāmn-i* or नामनि *nāman-i*, nom. voc. acc. dual नाम्यो *nāmn-i* or नामयो *nāman-i*.

singular nominative of the masculine and of the neuter, also in the accusative singular of the neuter, and before the terminations beginning with a consonant, the न् *n* is rejected, optionally also in the vocative singular of the neuter.

*Obs.* The feminine is formed by adding ई *ī* (§ 210) and follows the paradigm देवी *devī* in § 230.

PARADIGM: धनिन् *dhanin*, adj., 'wealthy.'

SINGULAR.

DUAL.

	m n.	m.	n.		m n.	m.	n.
N.	—	धनी <i>dhanī</i>	धनि <i>dhanī</i>		—	धनिनी <i>dhanīnī</i>	धनिनी <i>dhanīnī</i>
V.	—	धनिन् <i>dhanin</i>	धनिन् or धनि <i>dhanin dhanī</i>	} N V Acc.	—	धनिनी <i>dhanīn-anī</i>	धनिनी <i>dhanīn-i</i>
Acc.	—	धनिनम् <i>dhanin-am</i>	धनि <i>dhanī</i>				
I.	धनिना <i>dhanīna</i>	—	—	} I D Abl.	धनिभ्याम् <i>dhanī-bhyām</i>	—	—
D.	धनिने <i>dhanīni</i>	—	—				
Abl.	धनिनस् <i>dhanīn-as</i>	—	—	} G L	धनिनीस् <i>dhanīnī-as</i>	—	—
G.	धनिनि <i>dhanīni</i>	—	—				
L.	धनिनि <i>dhanīni</i>	—	—				

PLURAL.

	m n.	m.	n.
N.V.Acc.	—	धनिनस् <i>dhanīn-as</i> <sup>1</sup>	धनिनी <i>dhanīnī-as</i> <sup>1</sup>
Instr.	धनिभिस् <i>dhanī-bhiḥ</i>	—	—
D.Abl.	धनिभ्यस् <i>dhanī-bhyas</i>	—	—
Gen.	धनिनाम् <i>dhanīna-m</i>	—	—
Loc.	धनिषु <i>dhanī-ṣu</i>	—	—

In the same way is declined यशस्विन् *yaśasvin*, adj. 'glorious.'

<sup>1</sup> Nom. and Acc. *dhanīnau*, *dhanīni*; Voc. *dhanīnau*, *dhanīni*.

<sup>2</sup> Nom. and Acc. *dhanīnas*, *dhanīni*; Voc. *dhanīnas*, *dhanīni*.

V. Fifthly belong to this class the participles of the reduplicated perfect. The affix is यस् *rañs* in the vocative singular of the masculine, याम् *rañs* in the other strong cases. But in the nominative and vocative singular of the masculine the final *स्* is rejected and Anusvāra (ँ) changed to *न्*.

In the weak cases the affix is यत् *rat*, and in the weakest यप् *nth*.

In the feminine ई *i* is added, according to § 210, and its declension follows the paradigm देवी *devi* in § 224.

PARADIGM: Participle of the reduplicated perfect of रुद् *rud*, 'to cry' (§ 169).

SINGULAR				DUAL		
	m.n.	m	n.	m n.	m.	n.
N.	—	रुद्वान् <i>rudvāñs</i>	रुद्वत् <i>rudvāt</i>	—	रुद्वामी रुद्वयो <i>rudvāmī rudvayō</i>	—
V.	—	रुद्वाम् <i>rudvām</i>				
Acc.	—	रुद्वसीम् <i>rudvāsīm</i>				
I.	रुद्वयो <i>rudvayō</i>	—	—	रुद्वयाम् <i>rudvayām</i>	—	—
D.	रुद्वयै <i>rudvayai</i>	—	—		—	—
Abl.	रुद्वयोरम् <i>rudvayorām</i>	—	—	रुद्वयोरम् <i>rudvayorām</i>	—	—
G.	रुद्वयोरम् <i>rudvayorām</i>	—	—		—	—
L.	रुद्वयि <i>rudvayi</i>	—	—	—	—	—

## PLURAL.

	m.n.	m.	n.
N.V.	—	रुद्रांस <i>rurudrāṁs-as</i> <sup>1</sup>	रुद्रांसि <i>rurudrāṁsi-i</i> <sup>1</sup>
Acc.	—	रुद्रांस <i>rurudrah-as</i>	—
Instr.	रुद्रांसि <i>rurudrah-bhis</i>	—	—
D. Abl.	रुद्रांस <i>rurudrah-ahya</i>	—	—
Gen.	रुद्रांस <i>rurudrah-din</i>	—	—
Loc.	रुद्रांसु <i>rurudrah-su</i>	—	—

Look for examples to § 169.

VI. Finally belong to this class the second forms of the comparative (§ 243). Its affix is in the vocative singular of the masculine *इयम् iyam*, in the other strong cases *इयस् iyas*, in the weak cases *इयस् iyas*. The final *s* is rejected in the nominative and vocative singular of the masculine and the Anusvara (—) changed to *n*. The paradigm will be given in § 243.

## SECOND CLASS: CRUDE FORMS ENDING IN VOWELS OR.

## DIPHTHONGS.

§ 222. The terminations of the cases differ from those given in § 212 in the following instances:—

1. The nominative singular of the masculine and feminine terminates in *स् s*, except in the feminines ending in *हा á* and those in *ई í* consisting of more than one syllable, e.g. गत *gata*, 'gone,' masc. nom. गतस् *gata-s*; but गता *gatá*, fem., नदी *nadī*, fem., nom. also गता *gatá*, नदी *nadī*.

2. In the accusative singular the crude forms subjoin *म् m* only, except the monosyllabic feminines ending in *ई í* and *ऊ ú*,

<sup>1</sup> Nom. *rurudrāṁs*; Nom. and Acc. *rurudrah-as*, Voc. *rurudrah-as*, *rurudrah-i*



and those which end in diphthongs, e.g. गत *gata*, acc. गतम् *gata-m*; but भी *bhī*, fem., भियम् *bhiy-am* (cf. § 230, b).

3. The feminines ending in vowels affix in the dative singular ऐ *ai*, in the ablative and genitive singular आम् *ās*, and in the singular locative आम् *ām*. The feminines in इ *i* and उ *u*, and the monosyllables in ई *ī* and ऊ *ū* may also take the affixes given in § 212, e.g. from गता *gatā*, fem., गतायै *gatā-y-ai*, गतायास् *gatā-y-ās*, गतायाम् *gatā-y-ām* (cf. § 223); from भी *bhī*, fem., भियैः *bhiy-ai* or भिये *bhiy-e*, भियास् *bhiy-ās* or भियस् *bhiy-as*, भियाम् *bhiy-ām* or भियि *bhiy-i*.

4. In the accusative plural the masculines ending in vowels take न् *n*, and the feminines, except the monosyllables in ई *ī* and ऊ *ū*, take स् *s*, before which a short vowel is lengthened, e.g. गत *gata*, masc., plur. acc. गतान् *gatā-n*; मति *matī*, 'mind,' fem., मतीस् *matī-s*; पितृ *pitṛi*, masc., 'father,' पितृन् *pitṛi-n*; मातृ *mātṛi*, fem., 'mother,' मातृस् *mātṛi-s*.

§ 223. Some of the terminations beginning with vowels are combined with the finals of the crude forms by crasis. Before some, in order to avoid hiatus, य् *y* or न् *n* is inserted. Before the न् *n* which is inserted in the nominative, vocative, and accusative plural of the neuter, and in the genitive plural of the three genders, a short vowel is lengthened, e.g. गत *gata*, neut., nom. voc. acc. plur. गतानि *gatā-n-i*, gen. plur. of all the three genders गतानाम् *gatā-n-ām*.

§ 224. Special rules will be given in the observations at the head of the paradigms.

#### CRUDE FORMS ENDING IN ञ, MASCUINES AND NEUTERS.

§ 225. 1. The neuters affix न् *n* in the nominative and accusative singular, e.g. गत *gata*, neut., गतम् *gata-m*.

2. The termination of the instrumental singular in the mas-

culine and neuter is एन *ena*, before which the final अ *a* of the base is dropped, e.g. गत *gata*, गतेन *gatena*.

3. The termination of the singular dative is आद्य *ādyā*, गताय *gatāyā*.

4. The ablative and genitive singular have different terminations; the ablative has अत् *at*, the अ *a* of which combines with the final अ *a* of the base to आ *ā*; the genitive has स्य *syā*, e.g. गतात् *gatāt*, गतस्य *gata-syā*.

5. The termination of the locative singular इ *i* coalesces with the final अ *a* of the base to ए *e*, गते *gate*.

6. Likewise the ई *ī* of the nominative, vocative, and accusative dual of the neuter, गते *gate*.

7. Before the termination औ *au* of the nominative, vocative, and accusative dual of the masculine the final अ *a* of the base is dropped, गतौ *gatau*.

8. Before the termination of the instrumental, dative, and ablative dual, भ्याम् *bhyām*, the final अ *a* of the base is lengthened, गताभ्याम् *gatā-bhyām*.

9. Before the termination of the genitive and locative dual, ओस् *os*, य् *y* is inserted, गतयोस् *gata-y-os*.

10. The initial अ *a* of the termination of the nominative and vocative plural of the masculine combines with the final अ *a* of the base to आ *ā*, गतास् *gatās*.

11. The instrumental plural has, instead of the final अ *a* and the termination भिस् *bhis*, the termination ऐस् *ais*, गतैस् *gatais*.

12. Before the terminations of the dative and ablative plural, भ्यस् *bhyas*, and the locative, सु *su*, the final अ *a* of the base is changed to ए *e*, गतेभ्यस् *gate-bhyas*, गतेषु *gate-shu*.

PARADIGM : कान्त *kāntā*, m.n. 'dear.' The feminine is, according to § 210, कान्ता *kāntā*, the declension of which will be given in the following paragraph.

SINGULAR.

DUAL

	m.n.	m.	l.		m.n.	m.	n.
N.	कान्तः <i>kāntaḥ</i>	कान्तस्य <i>kāntasya</i>	कान्तम् <i>kāntam</i>	N V. Acc.	—	कान्ती <i>kāntī</i>	कान्ते <i>kānte</i>
V.	कान्तं <i>kāntaḥ</i>	—	—		—	—	—
Acc.	कान्तम् <i>kāntam</i>	—	—		—	—	—
I	कान्तेन <i>kānteṇa</i>	—	—	I D Abl.	कान्ताभ्याम् <i>kāntābhyām</i>	—	—
D.	कान्ताय <i>kāntāya</i>	—	—		—	—	—
Abl.	कान्तात् <i>kāntāt</i>	—	—		—	—	—
G.	कान्तस्य <i>kāntasya</i>	—	—	O L	कान्तयोस् <i>kāntayoḥ</i>	—	—
L.	कान्ते <i>kānte</i>	—	—		—	—	—

PLURAL.		
	m.n.	m. n.
N.V.	—	कान्तासु <i>kāntāsu</i>
Acc.	—	कान्तान् <i>kāntān</i>
Instr.	कान्तेषु <i>kānteṣu</i>	—
D. Abl.	कान्तेभ्यः <i>kānte-bhyaḥ</i>	—
Gen.	कान्तानां <i>kāntānaṃ</i>	—
Loc.	कान्तेषु <i>kānteṣu</i>	—

\* Look for examples to § 173, IV.; decline also अश्व *aśva*, m. 'a horse,' भय *bhaya*, n. 'fear.'

<sup>1</sup> Nom. and Acc. *kāntau*, *kānté*, Voc. *kāntau*, *kānte*.

<sup>2</sup> Nom. *kāntāḥ*; Nom and Acc. *kāntāni*, Voc. *kāntāḥ*, *kāntāni*.

<sup>3</sup> Or *kāntānām*.

## CRUDE FORMS ENDING IN आ.

## 1. FEMININES.

§ 223. 1. In the vocative singular the final आ *ā* is changed to ए *e*, e.g. गता *gatā*, voc. गते *gate*.

2. The instrumental singular inserts य् *y*, before which, the final आ *ā* is made short, गतया *gata-y-ā*.

3. य् *y* is inserted also in the dative, ablative, genitive, and locative singular, e.g. गतायै *gatā-y-ai* (cf. § 223).

4. The nominative, vocative, and accusative dual have ए *e* instead of the final आ *ā* and the termination, गते *gate*.

5. The genitive and locative dual have the same form as in the masculine, गतयोस् *gata-y-os*.

6. In the nominative plural, the final आ *ā* combines with the initial अ *a* of the termination अस् *as* to आ *ā*, गतास् *gatās*.

PARADIGM: कान्ता (cf. the paradigm of the preceding paragraph).

	SINGULAR	DUAL	PLURAL
N.	कान्ता <i>kāntā</i>	$\left. \begin{array}{l} \text{N V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{कान्ते} \\ kānte \end{array}$	$\left. \begin{array}{l} \text{N V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{कान्तास्} \\ kāntās \end{array}$
V.	कान्ते <i>kānte</i>		
Acc.	कान्ताम् <i>kāntām</i>		
I.	कान्तया <i>kāntā-y-ā</i>	$\left. \begin{array}{l} \text{I D.} \\ \text{Abl.} \end{array} \right\} \begin{array}{l} \text{कान्ताभ्याम्} \\ kāntā-bhāyam \end{array}$	1 कान्ताभिस् <i>kāntā-bhīḥ</i>
D.	कान्तायै <i>kāntā-y-ai</i>		$\left. \begin{array}{l} \text{D.} \\ \text{Abl.} \end{array} \right\} \begin{array}{l} \text{कान्ताभ्यस्} \\ kāntā-bhyaḥ \end{array}$
Abl. }	कान्तायास् <i>kāntā-y-ās</i>	$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\} \begin{array}{l} \text{कान्तायोस्} \\ kāntā-y-os \end{array}$	
G. }	कान्तायाम् <i>kāntā-y-ām</i>		2 कान्तानाम् <i>kāntā-n-ām</i>
L.	कान्तायाम् <i>kāntā-y-ām</i>		L. कान्ताम् <i>kāntām</i>

अद्या *advā*, f. 'a mare.'

<sup>1</sup> Nom. and Acc. *kāntā*; Voc. *kānte*.

<sup>2</sup> Nom. and Acc. *kāntās*; Voc. *kānte*.

## 2. SUBSTANTIVES OF THE MASCULINE GENDER AND ADJECTIVES OF THE MASCULINE AND FEMININE GENDERS.

§ 227. These affix *स्* in the nominative and vocative singular, e.g. हाहा *hāhā*, masc., 'a Gandharva,' and अतिहाहा *atihāhā*, adj. m.f., 'surpassing a Gandharva,' nom. voc. हाहास् *hāhā-s*, अतिहाहास् *atihāhā-s*.

The remaining cases, except the accusative plural, are formed by the terminations given in § 212, which drop the initial अ *a* or आ *ā*; initial इ *i* combines with the final आ *ā* of the base to ए *e*, initial ए *e* to ऐ *ai*, initial ओ *o* and औ *au* to औ *au* (cf. § 21). In the accusative plural of the masculine *न्* is subjoined.

### PARADIGM: अतिहाहा, adj.

	SINGULAR	DUAL
	m. f.	m. f.
N.V.	अतिहाहास्	N.V. अतिहाही
Acc.	अतिहाहाम्	Acc.
I.	अतिहाहा	I.D. अतिहाहाभ्याम्
D.	अतिहाहे	
Abl.	अतिहाहासु	
G.	अतिहाहाभ्याम्	G. अतिहाहीम्
L.	अतिहाहाभ्यः	

### PLURAL.

	m. f.	m.	f.
N.V.	अतिहाहाम्	—	—
Acc.	—	अतिहाहान्	अतिहाहासु
I.	अतिहाहाभिः	—	—
D.Abl.	अतिहाहाभ्यः	—	—
G.	अतिहाहाभ्यः	—	—
L.	अतिहाहाभ्यः	—	—

§ 228. The declension of adjectives derived from verbs without

affix, e.g. विश्वपा, 'all-ruling,' from पा, 'to protect,' differs from the preceding paradigm:—

1. In rejecting the final of the noun before all terminations beginning with vowels, except the accusative singular and the nominative and vocative plural, e.g. in the dative singular विश्वपे.

2. In forming the plural accusative according to § 212.

PARADIGM: विश्वपा, masc. fem.

SINGULAR		DUAL	PLURAL	
N.V.	विश्वपास्	N.V. Acc. विश्वपी	N.V.	विश्वपास्
Acc.	विश्वपाम्		Acc.	विश्वपस्
I.	विश्वपा	I.D. Abl. विश्वपाभ्याम्	I.	विश्वपाभिस्
D.	विश्वपे		D. Abl. विश्वपाभ्यस्	
Abl.	विश्वपस्			
G.	विश्वपि	G. L. विश्वपोस्	G.	विश्वपान्
			L.	विश्वपानु

Observ. to §§ 227, 228. The neuter of the adjectives ending in आ, according to § 210 b, shortens the final and follows the paradigm in § 225.

CRUDE FORMS ENDING IN इ i AND उ u OF THE MASCULINE, FEMININE, AND NEUTER GENDERS.

§ 229. 1. In the vocative singular the masculines and feminines change the final इ i to ए e, उ u to ओ o, e.g. कवि kavi, 'a poet,' कवे kave. In the neuter this change is optional, e.g. वारि vāri, 'water,' वारे vāre or वारि vāri.

2. In the instrumental singular the masculines and neuters insert न् n, कविना kavi-nā.

3. In the dative singular the masculines change the final इ *i* to अय् *ay*, उ to अव् *av*, कवेये *kavaye*.

4. In the ablative and genitive singular the masculines change the final इ *i* to ए *e*, उ *u* to ओ *o*, and drop the initial अ *a* of the termination, e.g. कवेस् *kave-s*.

5. In the locative singular औ *au* is substituted for the final of the noun and the inflectional termination, कवी *kavau*.

6. The feminines may follow the rules given for the masculines in 3, 4, and 5, or those given in § 222, 3. In the latter case final इ *i* becomes य् *y*, final उ *u* व् *v*, e.g. from मति *mati* in the dative singular either मतये *matay-e*, according to 3, or मती *maty-ai*, according to § 222, 3.

7. In the nominative, vocative, and accusative dual the masculines and feminines lengthen their final without adding any termination, e.g. कवी *kavī*.

8. In the nominative and vocative plural the masculines and feminines change their final इ *i* to अय् *ay*, उ *u* to अव् *av*, e.g. कवयस् *kavay-as*.

9. In the instrumental singular of the feminines and genitive and locative dual of the masculines and feminines final इ *i* is changed to य् *y*, उ *u* to व् *v*, मत्या *maty-ā*, कव्योस् *kavy-os*.

10. The neuters insert न् *n* (in accordance with § 16, ए *n*) before the terminations beginning with a vowel, e.g. dative singular वारिणे *vāri-n-e*.

11. When a noun in इ *i* or उ *u*, whether substantive or adjective, is used in the neuter gender in the same sense in which it is employed in the masculine, it may optionally be declined like a masculine, except the nominative, vocative, and accusative, e.g. शुचि *śuchi*, adj., 'pure,' in the dative singular of the neuter either शुचिने *śuchi-n-e* (10), or शुचये *śuchay-e* (3).

PARADIGMS : अग्नि *agnī*, masc., 'fire,' मति *māti*, fem., 'mind,'  
 वारि *vāri*, neut., 'water,' मधु *mādhu*, neut., 'honey,' गुरु *gurū*,  
 adj. m.f.n., 'heavy.'

	SINGULAR.		DUAL.		PLURAL.
N.	अग्निस् <i>agnī-s</i> <sup>1</sup>	N.V. Acc.	अग्नी <i>agnī</i> <sup>1</sup>	N.V.	अग्नयस् <i>agnay-as</i> <sup>2</sup>
V.	अग्ने <i>agne</i>				अग्नीन् <i>agnī-n</i>
*Acc.	अग्निम् <i>agnī-m</i>				अग्निभिस् <i>agnī-bhīḥ</i>
I.	अग्निना. <i>agnī-nā</i>	I.D. Abl.	अग्निभ्याम् <i>agnī-bh्याm</i>	D Abl.	अग्निभ्यस् <i>agnī-bh्यas</i>
D.	अग्नये <i>agnaye-s</i>				अग्नीनाम् <i>agnī-nām</i> <sup>3</sup>
Abl. } G. }	अग्नेस् <i>agnē-s</i>				अग्निघ्न <i>agnī-ghn</i>
L.	अग्नी <i>agnī</i>	G. L.	अग्न्योस् <i>agny-as</i>	L.	
	अग्नौ <i>agnau</i>				

कवि *kavi*, m., 'a poet.'

	SINGULAR.		DUAL.		PLURAL.
N.	मतिस् <i>māti-s</i>	N.V. Acc.	मती <i>māti</i>	N.V.	मतयस् <i>matay-as</i>
V.	मते <i>mate</i>				मतीन् <i>māti-n</i>
Acc.	मतिम् <i>māti-m</i>				मतिभिस् <i>māti-bhīḥ</i>
I.	मत्या <i>matyā</i>	I.D. Abl.	मतिभ्याम् <i>māti-bh्याm</i>	D Abl.	मतिभ्यस् <i>māti-bh्यas</i>
D.	मतेये or मत्ये <i>mataye-s matyā</i>				मतीनाम् <i>māti-nām</i>
Abl. } G. }	मतेस् or मत्यास् <i>matē-s matyā-as</i>				मतिघ्न <i>māti-ghn</i>
L.	मती or मत्याम् <i>matāu matyām</i>	G. L.	मत्योस् <i>maty-as</i>	L.	

भूति *bhūti*, f., 'state of being.'

<sup>1</sup> Nom. and Acc. *agnī*, Voc. *agne*.

<sup>2</sup> Nom. *agnayas*; Voc. *agnayas*.

<sup>3</sup> Or *agnīnām*.



	SINGULAR	DUAL	PLURAL
N.	वारि <i>vāri</i>		
V.	वारि or वारे <i>vāri vāre</i>	N.V. Acc. वारिणी <i>vāri-n-i</i>	N.V. Acc. वारीणि <i>vāri-n-i</i>
Acc.	वारि <i>vāri</i>		I वारिभिस <i>vāri-bhis</i>
I.	वारिणा <i>vāri-n-d</i>		
D.	वारिणे <i>vāri-n-e</i>	I.D Abl. वारिभ्याम् <i>vāri-bhāyam</i>	D. Abl. वारिभ्यस् <i>vāri-bhyas</i>
Abl.	वारिणस् <i>vāri-n-as</i>		O वारीणाम् <i>vāri-n-dm</i>
G.	वारिणि <i>vāri-n-i</i>	O. L. वारिणीस् <i>vāri-n-as</i>	L. वारिण <i>vāri-n</i>

	SINGULAR	DUAL	PLURAL
N.	मधु <i>madhu</i>		
V.	मधु or मधो <i>madhu madho</i>	N.V. Acc. मधुनी <i>madhu-n-i</i>	N.V. Acc. मधुनि <i>madhu-n-i</i>
Acc.	मधु <i>madhu</i>		I मधुभिस <i>madhu-bhis</i>
I.	मधुना <i>madhu-n-d</i>		
D.	मधुने <i>madhu-n-e</i>	I.D Abl. मधुभ्याम् <i>madhu-bhāyam</i>	D. Abl. मधुभ्यस् <i>madhu-bhyas</i>
Abl.	मधुनस् <i>madhu-n-as</i>		O मधुनाम् <i>madhu-n-dm</i>
G.	मधुनि <i>madhu-n-i</i>	O. L. मधुनीस् <i>madhu-n-as</i>	L. मधुण <i>madhu-n</i>

वपु *trapu*, η. 'tin' (observe § 16).

SINGULAR.						DUAL.			
	m.f.n.	m.f.	m.n.	f.	n.		m.f.n.	m.f.	n.
N.	—	गुरुस् <i>gurú-s</i>	—	—	गुरु <i>gurú</i>	} N.V. Acc.	—	गुरु	गुरुणी <i>gurú<sup>1</sup> gurū-n-1<sup>1</sup></i>
V.	गुरो <i>guro</i>	—	—	—	or गुरु <i>gurú</i>		—	—	—
Acc.	—	गुरुम् <i>gurú-m</i>	—	—	गुरु <i>gurú</i>		—	—	—
I.	—	—	गुरुणा <i>gurú-n-a</i>	गुरो <i>gure-d</i>	—	} I.D. Abl.	गुरुभ्याम् <i>gurú-bhāyam</i>	—	—
D.	गुरवे <i>gurú-e</i>	—	—	or गुरवे <i>gure-ds</i>	or गुरुणे <i>gurú-n-e</i>		—	—	—
Abl.	} गुरोस् <i>guró-s</i>	—	—	or गुरोस् <i>guró-ds</i>	or गुरुणस् <i>gurú-n-as</i>		—	—	—
G.		—	—	or गुरोस् <i>guró-ds</i>	or गुरुणस् <i>gurú-n-as</i>	} G. L.	गुरोस् <i>gure-ds</i>	—	or गुरुणीस् <i>gurú-n-as</i>
L.	गुरी <i>guri</i>	—	—	or गुरोस् <i>gure-ds</i>	or गुरुणी <i>gurú-n-i</i>		—	—	—
PLURAL.									
N.V.	—	गुरुवस् <i>gurav-as<sup>2</sup></i>	—	—	—	} गुरुणि <i>gurú-n-1<sup>1</sup></i>	—	—	—
Acc.	—	—	—	गुरुन् <i>gurū-n</i>	गुरुस् <i>gurú-s</i>		—	—	—
Instr.	गुरुभिस् <i>gurú-bhis</i>	—	—	—	—	—	—	—	—
D. Abl.	गुरुभ्यस् <i>gurú-bhyas</i>	—	—	—	—	—	—	—	—
Gen.	गुरुभ्याम् <i>gurú-n-dm<sup>3</sup></i>	—	—	—	—	—	—	—	—
Loc.	गुरुषु <i>gurú-bhu</i>	—	—	—	—	—	—	—	—

लघु *laghu*, adj., 'light.'

Obs., गुरु and लघु, according to § 210, may form also the feminines गुरो *guri*, लघु *laghi*, which follow the paradigm देवी *devī*, in § 230.

<sup>1</sup> Nom. and Acc. *gurú, gurási*; Voc. *guré, gurasi*

<sup>2</sup> Nom. *guravas*; Nom. and Acc. *gurási*; Voc. *guravas, gurasi*.

<sup>3</sup> Or *gurási*

## CRUDE FORMS ENDING IN ई ई AND ऊ ऊ.

## 1. FEMININES.

§ 230. (a.) Those consisting of more than one syllable:—

1. Shorten their final in the vocative singular.

2. Change their final ई ई to य् y, ऊ u to व् v, before the terminations beginning with a vowel.

(b.) The monosyllabic forms:—

1. Use the nominative singular also as vocative.

2. Optionally insert न् n in the plural genitive (§ 223).

3. Change ई ई to इय् iy and ऊ u to उव् uv before the terminations beginning with a vowel.

PARADIGMS: देवी *devī*, 'a goddess,' वधू *radhā*, 'a wife,' श्री *śrī*, n. p. of a goddess, भ्रू *bhru*, 'the brow.'

	SINGULAR	DUAL	PLURAL
N.	देवी <i>devī</i>		N. V. देव्यस <i>devy-as</i> <sup>1</sup>
V.	देवि <i>devi</i>	N. V. देवी <i>devy-anī</i>	A. देवीस <i>devī-s</i>
Acc.	देवीम् <i>devī-m</i>		I. देवीभिस् <i>devī-bhis</i>
I.	देव्या <i>devy-ā</i>		
D.	देव्यै <i>devy-ai</i>	I. D. देवीभ्याम् <i>devī-bhyām</i>	N. A. देवीभ्यस् <i>devī-bhyas</i>
Abl. } G. }	देव्याम् <i>devy-ā</i>	G. L. देव्योस् <i>devy-ā</i>	G. देवीनाम् <i>devī-nām</i>
L.	देव्याम् <i>devy-ām</i>		L. देवीषु <i>devī-ṣu</i>

नदी *nadī*, f. 'river.'<sup>1</sup> In the Nom. and Acc. *devyā*, in the Voc. *devyā*.<sup>2</sup> In the Nom. *devyā*, in the Voc. *devyā*.

	SINGULAR.	DUAL.	PLURAL.
N.	वधूस् <i>vadhū-s</i>	N V. Acc. वध्वी <i>vadhv-as</i> <sup>1</sup>	N. V. वध्वस् <i>vadhv-as</i> <sup>2</sup>
V.	वधु <i>vadhu</i>		A. वधूस् <i>vadhū-s</i>
Acc.	वधूम् <i>vadhū-m</i>		I. वधूभिस् <i>vadhū-bhī-s</i>
I.	वध्वा <i>vadhv-ā</i>	I D. Abl. वधूभ्याम् <i>vadhū-bhīyam</i>	D. A. वधूभ्यस् <i>vadhū-bhīyas</i>
D.	वध्वे <i>vadhv-dī</i>		G. O. वधूनाम् <i>vadhū-n-am</i>
Abl. } G. } L. }	वध्वास् <i>vadhv-ās</i> वध्वाम् <i>vadhv-ām</i>		L. वधूय <i>vadhū-śhu</i>
		G. L. वध्वोस् <i>vadhv-ōs</i>	

	SINGULAR.	DUAL.	PLURAL.
N.V.	श्रीम् <i>śrī-s</i>	N V. Acc. श्रियी <i>śrī-ya</i>	N V. Acc. श्रियम् <i>śrī-ya</i>
Acc.	श्रियम् <i>śrī-am</i>		I. श्रीभिस् <i>śrī-bhī-s</i>
I.	श्रिया <i>śrī-y-ā</i>		D. Abl. श्रीभ्यस् <i>śrī-bhīd-s</i>
D.	श्रिये or श्रिये <i>śrī-y-e śrī-y-dī</i>	I D. Abl. श्रीभ्याम् <i>śrī-bhīyam</i>	G. O. श्रियाम् or श्रीणाम् <i>śrī-y-ām śrī-n-ām</i>
Abl. } G. }	श्रियस् or श्रियाम् <i>śrī-y-d-s śrī-y-ās</i>		L. श्रीयु <i>śrī-śhu</i>
L.	श्रियि or श्रियाम् <i>śrī-y-i śrī-y-ās</i>		

श्री *śhī*, f. 'under-standing.'

<sup>1</sup> In the Nom. and Acc. *vadhv-as*; in the Voc. *vadhvasu*

<sup>2</sup> In the Nom. *vadhv-ds*, in the Voc. *vadhvas*

	SINGULAR.	DUAL.	PLURAL.
N.V.	भूत् <i>bhrū-</i>	N.V. भूवी Acc. <i>bhrūc-au</i>	N.V. भूवम् Acc. <i>bhrūc-as</i>
Acc.	भूवम् <i>bhrūc-am</i>		I. भूमिस् <i>bhrū-bhī</i>
I.	भूवा <i>bhrūc-ā</i>		
D.	भूवे or भूवे <i>bhrūc-ē bhrūc di</i>	I D. भूम्याम् Abl. <i>bhrū-bhīyā</i>	D. भूम्यस् Abl. <i>bhrū-bhīyā</i>
Abl.	भूवम् or भूवाम् <i>bhrūc-as bhrūc-ās</i>		G. भूवाम् or भूणाम् <i>bhrūc-ām bhrūc-m-ām</i>
G.		G. भूवोम् <i>bhrūc-ōs</i>	L. भूयु <i>bhrūc-ā</i>
L.	भूवि or भूवाम् <i>bhrūc-i bhrūc-ām</i>		

भू *bhrū*, & 'earth.'

## 2. MASCULINE SUBSTANTIVES AND NOUNS DECLINABLE IN MASCULINE AND FEMININE GENDERS.

§ 231. I. When derived from a verb without affix and

1. When monosyllabic, e.g. लू *lū* (from लू *lū*, 'to cut'), 'a male or female reaper,' they follow the analogy of the two last paradigms, except in the dative, ablative, genitive, and locative singular, and the genitive plural, where they have the first form only, e.g. लूवे *lūv-e*, not लूवे *lūv-ai*, लूवस् *lūv-as*, etc.

2. When forming the second member of a compound, e.g. जलपी *jala-pī*, 'drinking-water,' they take the terminations prescribed in I, and change the final ई *i* and ऊ *ū* of the crude form to य *y* and व *v* before vowels, e.g. sing. acc. जलप्यम् *jalapy-am*, instr. जलप्या *jalapy-ā*, etc.; but, when the finals are preceded by a compound consonant, they are changed to इय *iy* and उव *uv*, as in I, e.g. यवकी *yava-kī*, 'buying grain,' sing. acc. यवकियम् *yavakriy-am*, instr. यवक्रिया *yavakriy-ā*.

II. Polysyllabic non-compound masculines take the terminations prescribed in § 212 and follow the rules given in § 222,

1, 2, and 4, but use the singular nominative also as vocative. The feminines differ from the masculines only in the accusative plural, e.g. पपी *papī*, masc., 'the sun,' nom. and voc. sing. पपीस् *papī-s*, acc. पपीम् *papī-m*, plur. acc. पपीन् *papī-n*. आरु *āru*, m.f., 'tawny,' plur. acc. masc. आरून् *ārū-n*, fem. आरूस् *ārū-s*. The finals ई *ī* and ऊ *ū* become य *y* and व *v* before the terminations beginning with a vowel, except in the locative singular of the nouns in ई *ī*, where ई *ī* + इ *i* makes ई *ī*, e.g. पपी *papī*, sing. instr. पप्या *papy-ā*, loc. पपी *papī*.

III. The compound adjectives, the second member of which is a monosyllabic feminine ending in ई *ī* or ऊ *ū*, as प्रधी *pradhī* (from धी *dhi*, fem., 'understanding'), may optionally be declined in the feminine like देवी *devī* and वधू *vadhū* in the vocative, dative, ablative, genitive, and locative singular, and in the genitive plural, or follow the declension of the masculine, with which they accord in all the other cases.

The masculine is declined according to rule II., except in the locative singular, where final ई *ī* is changed to य *y*, and in the accusative plural, where अस् *as* is affixed. E.g. sing. voc. masc. and fem. प्रधीस् *pradhī-s*, or fem. प्रधि *pradhi*; dative masc. and fem. प्रधे *pradhy-e*, or fem. प्रधे *pradhy-ai*; abl. and gen. masc. and fem. प्रध्यस् *pradhy-as*, or fem. प्रध्यास् *pradhy-ās*; loc. masc. and fem. प्रध्नि *pradhy-i*, or fem. प्रध्याम् *pradhy-ām*; gen. plur. masc. and fem. प्रध्याम् *pradhy-ām*, or fem. प्रधीनाम् *pradhī-n-ām*. But sing. acc. masc. and fem. प्रध्यम् *pradhy-am*, instr. प्रध्या *pradhy-ā*; nom. voc. and acc. plur. masc. and fem. प्रध्यस् *pradhy-as*.

IV. Compound adjectives having as a second member a polysyllabic feminine in ई *ī* or ऊ *ū*, e.g. अतिचमू *atichamū* (चमू *chamū*, fem., 'an army'), follow the declension of देवी *devī* and वधू *vadhū* in the masculine as well as in the feminine. The accusative plural in the masculine, however, terminates in न् *n*, e.g. vocative singular masc. and fem. अतिचमू *atichamū*, dative अतिचमू *ati-*

*chamv-ai*, but plural accusative masc. अतिचमून् *atichamū-n* (fem. अतिचमूस् *atichamū-s*).

§ 232. In the neuter the adjectives in इ *i* and उ *u* shorten their finals according to § 210 *b*, and are declined like the neuter nouns in इ *i* and उ *u* (§ 229). But in all cases, except the three first of the three numbers, they may substitute the inflexions of the masculine, e.g. अतिचमु *atichamu*, neuter of अतिचमू *atichamū* (§ 231, IV.), in the singular dative अतिचमुने *atichamu-n-e* or अतिचम्बे *atichamv-ai*.

CLUDE FORMS ENDING IN च्च *ri*, MASCULINE, FEMININE, AND NEUTER.

§ 233. 1. The nominative singular of the masculines and feminines substitutes आ *ā* for the final and the termination, e.g. पितृ *pitṛi*, 'father,' nom. पिता *pitā*, मातृ *mātṛi*, 'mother,' माता *mātā*.

2. In the vocative singular the final is changed to अर् *ar*. In the neuter this change is optional.

3. The termination of the accusative singular in the masculine and feminine is अम् *am*.

4. In the accusative singular, nominative, vocative, accusative dual, and nominative and vocative plural of the masculine and feminine the final च्च *ri* is changed to आर् *ār*.

Exc. जामातृ *jāmāṭṛi*, masc., 'a son-in-law;' दुहितृ *duhitṛi*, fem., 'a daughter;' देवृ *devṛi*, masc., 'a brother-in-law;' नान्दृ *na-nandṛi* or नानादृ *naṇādṛi*, fem., 'a husband's sister;' नृ *nṛi*, masc., 'a man;' पितृ *pitṛi*, masc., 'father;' भ्रातृ *bhrāṭṛi*, masc., 'brother;' मातृ *mātṛi*, fem., 'mother;' यातृ *yāṭṛi*, fem., 'the wife of the husband's brother;' यामातृ *yāmāṭṛi* = जामातृ *jāmāṭṛi*; यक्षु *ṣaṁṣṭṛi*, masc., 'one who praises;' and सय्येषु *saryeṣṭṛi*, masc., 'a charioteer;' change the final च्च *ri* to अर् *ar*.

5. In the ablative and genitive singular of the masculine and feminine *उर् ur* is substituted for the final and the termination, *पितुर् pitur*.

6. In the locative singular of the masculine and feminine the final is changed to *अर् ar*.

7. In the dative and instrumental singular and in the genitive and locative dual the final *रि ri* is changed to *र r*.

8. The neuter, according to § 16, inserts *ण्* before the terminations which begin with vowels. But when the neuter has a corresponding masculine, which is different only by the gender, it may optionally take the forms of the latter, except in the nominative, vocative, and accusative (cf. § 229, 11, and § 233).

PARADIGMS: दातृ *dātrī*, m.n. 'a giver,' स्वसृ *svasrī*, fem. 'a sister.'

	SINGULAR.			DUAL.		
	m n.	m.	n.	m.n.	m.	n.
N.	—	दाता <i>dātā</i>	दातृ <i>dātrī</i>	} <sup>N V.</sup> <sub>Acc.</sub>	—	—
V.	दातर <i>dātār</i>	—	or दातृ <i>dātrī</i>		दातारी <i>dātār-āu</i> <sup>1</sup>	दातृणी <i>dātrī-n-ī</i> <sup>1</sup>
Acc.	—	दातारम् <i>dātār-am</i>	दातृ <i>dātrī</i>		—	—
I.	दात्रा <i>dātr-ā</i>	—	or दातृणा <i>dātrī-n-ā</i>	} <sup>I D.</sup> <sub>Abi.</sub>	दातृभ्याम् <i>dātrī-bhāyam</i>	—
D.	दात्रे <i>dātr-e</i>	—	or दातृणे <i>dātrī-n-e</i>		—	—
Abl.	} दातुर् <i>dātūr</i>	—	or दातृणाम् <i>dātrī-n-am</i>	} <sub>G. L.</sub>	दात्रीम् <i>dātrī-bi</i>	—
G.		—	or दातृणीम् <i>dātrī-n-ām</i>		—	or दातृणीम् <i>dātrī-n-ām</i>
L.		—	or दातृणि <i>dātrī-ṇi</i>		—	—

<sup>1</sup> In the Nom. and Acc. *dātārām*, *dātrīnām*; in the Voc. *dātārān*, *dātrīnān*.



PLURAL.

	m.n.	m.	n
N.V.	—	दातारस् <i>dātāras</i> <sup>1</sup>	दातृणि <i>dātṛi n-i</i> <sup>2</sup>
Acc.	—	दातृन् <i>dātṛi-n</i>	
Instr.	दातृभिस् <i>dātṛi-bhis</i>	—	—
D.Abl.	दातृभ्यस् <i>dātṛi-bhyas</i>	—	—
Gen.	दातृणाम् <i>dātṛi-n-ām</i>	—	—
Loc.	दातृषु <i>dātṛi-ṣu</i>	—	—

Like the masculine is declined पशु *naptṛi*, m. 'grandson.'

SINGULAR.

DUAL.

PLURAL.

N.	स्वसा <i>śvśā</i>	N.V. Acc.	स्वसारी <i>śvśār-i</i>	N.V. Acc.	स्वसारस् <i>śvśār-as</i>
V.	स्वसृ <i>śvśar</i>				
Acc.	स्वसारम् <i>śvśār-am</i>	I D Abl.	स्वसृभ्याम् <i>śvśar-i-bhyām</i>	I D Abl.	स्वसृभ्यस् <i>śvśar-i-bhyas</i>
I.	स्वसा <i>śvśar-a</i>				
D.	स्वस्र <i>śvśar-e</i>	G L	स्वसोस् <i>śvśar-as</i>	G L	स्वसृणाम् <i>śvśar-i-n-ām</i>
Abl.	स्वसृ <i>śvśar</i>				
G.	स्वस्रि <i>śvśar-i</i>				
L.	स्वस्रि <i>śvśar-i</i>				

<sup>1</sup> In the Nom. *dātāras*; in the Voc. *dātāras*

<sup>2</sup> In the Nom. and Acc. *dātṛi*, in the Voc. *dātṛi*

PARADIGM OF THE EXCEPTION TO 4: पितृ *pitṛi*, masc.

	SINGULAR.	DUAL.	PLURAL.
N.	पिता <i>pitā</i>		N V. पितरस् <i>pitara-as</i> <sup>2</sup>
V.	पितर <i>pitara</i>	N V. Acc. पितरी <i>pitara-au</i> <sup>1</sup>	
Acc.	पितरम् <i>pitār-am</i>		Acc. पितुन् <i>pitṛi-n</i>
I.	पित्रा <i>pitṛ-ā</i>		I पितृभिस् <i>pitṛi-bhis</i>
D.	पित्रे <i>pitṛ-e</i>	I D Abl. पितृभ्याम् <i>pitṛi-bhyām</i>	D Abl. पितृभ्यस् <i>pitṛi-bhyaś</i>
Abl. }	पितुर् <i>pitur</i>		6 पितृणाम् <i>pitṛi-n-ām</i> <sup>3</sup>
G. }		G L. पित्रोस् <i>pitṛ-ós</i>	L पितृषु <i>pitṛi-śu</i>
L.	पितरि <i>pitār-i</i>		

In the same way is declined भ्रातृ *bhrāṭṛi*, m. 'brother;' also मातृ *māṭṛi*, f. 'mother,' except in the acc. plur. which has final *s* instead of *n*, मातृस् *māṭṛis*.

## CRUDE FORMS ENDING IN ऐ, ओ AND औ, MASCULINE AND FEMININE.

§ 234. I. The nominative singular is used also as a vocative.

II. Before the terminations beginning with a vowel final ऐ *ai* is changed to आय् *āy*, ओ *o* to अव् *av*, and औ *au* to आव् *āv*.

*Except:* Final ओ *o*, 1. becomes आ *ā* before the terminations of the accusative singular and plural, which reject their initial अ *a*; 2. is left unchanged before the termination of the ablative and genitive singular which drops its initial अ *a*; 3. becomes आव् *āv* in the nominative, vocative, accusative, dual, and nominative and vocative plural; 4. becomes औ *au* in the nominative and vocative singular.

<sup>1</sup> In the Nom. and Acc. *pitṛau*; in the Voc. *pitārau*

<sup>2</sup> In the Nom. *pitṛas*; in the Voc. *pitāras*.

<sup>3</sup> Or *pitṛiṣṭm*.

III. Final ऐ *ai* before the terminations beginning with स *s* (nominative and vocative singular, locative plural) and भ् *bh* (instrumental, dative, ablative dual and plural) is changed to आ *ā*.

PARADIGMS: रै *rai*, m. 'wealth,' गो *go*, m.f. 'ox, cow,' नी *nau*, fem. 'a ship.'

	SINGULAR		DUAL		PLURAL
N.V.	रास् <i>rā-s</i>	{	N V. Acc रायौ <i>rāy-au</i>	{	N V. Acc रायंस <i>rāy-as</i>
Acc.	रायम् <i>rāy-am</i>				
I.	राया <i>rāy-ā</i>	{		{	I राभिस् <i>rā-bhis</i>
D.	राये <i>rāy-e</i>		I D Abl राभ्याम् <i>rā-bhāyam</i>		Dat Abl राभ्यस् <i>rā-bhyas</i>
Abl.	{ रायस् <i>rāy-as</i>	{	G. L रायौस् <i>rāy-ās</i>	{	G. रायाम् <i>rāy-ām</i>
G.					L. रासु <i>rā-sū</i>
L.	रायि <i>rāy-i</i>				

	SINGULAR.		DUAL		PLURAL
N.V.	गीस् <i>gāu-s</i>	{	N V. Acc गावौ <i>gāv-au</i>	{	N V. गावंस <i>gāv-as</i>
Acc.	गाम् <i>gā-m</i>				Acc. गास् <i>gā-s</i>
I.	गवां <i>gāv-ā</i>	{		{	I गोभिस् <i>gō-bhis</i>
D.	गवे <i>gāv-e</i>		I D Abl गोभ्याम् <i>gō-bhāyam</i>		D Abl गोभ्यस् <i>gō-bhyas</i>
Abl.	{ गोस् <i>gās</i>	{	G. L गवौस् <i>gāv-ās</i>	{	G गवाम् <i>gāv-ām</i>
G.					L गोपुं <i>gō-sū</i>
L.	गवि <i>gāv-i</i>				

SINGULAR.			DUAL.		PLURAL.	
N.V.	नौस् <i>ndu-s</i>	}	N.V. आवी <i>āu-āu</i>	}	N.V. नौवस् <i>nāu-ās</i>	
Acc.	नौवम् <i>nāu-am</i>					
I.	नौवा <i>nāu-ā</i>	}	I.D. नौभ्याम् <i>nāu-bhyām</i>	}	I. नौभिस् <i>nāu-bhis</i>	
D.	नौवे <i>nāu-e</i>				D. नौभ्यस् <i>nāu-bhyas</i>	
Abl.	नौवम् <i>nāu-as</i>	}	G. नौवोस् <i>nāu-ās</i>	}	O नौवाम् <i>nāu-am</i>	
G.						
I.	नौवि <i>nāu-i</i>				I. नौषु <i>nāu-śhū</i>	

The rule in § 232 applies also here, e.g. the neuter अतिनु *atinu* (§ 210 b) of the masc. and fem. अतिनी *atināu* makes in the singular dative अतिनुने *atinu-n-e*, or like the dative of the masculine अतिनौवे *atināu-e*.

#### § 235. A SYNOPSIS OF ALL THE TERMINATIONS OF NOUNS.

Observ. Those which contain a part of the crude form, are distinguished by an asterisk.

SINGULAR.							
	m.f.n.	m.f.	m.n.*	f.n.	m.	f.	n.
N.	कृदत्पण नलः (for रु and स)	:(स) आः (आस्)	.	.	अन् आन्	आ ई	अ ई उ च म
V.	The same and ए ओ	.	अ	ई उ	.	.	ई उ च
Acc.	म्	अम्	.	.	.	.	ई उ च दत्पण लः (for रु and स)
I.	आ	.	ना णा एन एण	.	अया	.	.
D.	ए	.	आय	.	ऐ आये	नि णे	.
Abl.	अस् स एस् ओस् उ (for उर)	.	Abl. आत्	.	आस्	नस् णस्	
G.		.	O स्	.	आयाः		
L.	इ ओ	.	.	.	आम्	नि णि	
					आयाम्		

DUAL						
m.f.n.	m.f.	m.n.	f.n.	m.	f.	n.
N.V. Acc. . .	अ॒ग्नी॒ ई॒ उ॒	.	ए॒	.	.	ई॒
I.D. Abl. भ्याम्	.	.	.	.	.	नी॒स॒ णी॒स॒
GL. ओ॒स॒	.	.	.	.	.	.

PLURAL						
IV. . .	अ॒स॒ अ॒स॒ अ॒य॒स॒ अ॒व॒स॒	.	.	.	.	इ॒ आ॒ग्नि॒ ई॒नि॒ ऊ॒र्गि॒ ऋ॒र्गि॒ and insertion of a nasal. Like the no- minative and vocative.
Acc. . .	अ॒स॒ स॒	.	.	आ॒न् ई॒न् ऊ॒न् ऋ॒न्	आ॒स॒ ई॒स॒ ऊ॒स॒ ऋ॒स॒	.
I. भि॒स॒	.	ए॒स॒	.	.	.	.
D. Abl. भ्य॒स॒	.	ए॒भ्य॒स॒	.	.	.	.
G. आ॒म् आ॒ना॒म् ई॒ना॒म् ऊ॒ना॒म् ऋ॒षा॒म्	.	.	.	.	.	.
L. सु॒ (यु॒)	.	ए॒षु॒	.	.	.	.

# APPENDIX

## SOME VEDIC ANOMALIES IN THE DECLENSION OF NOUNS.

§ 236. Though the Vedic declension of nouns presents a great number of variations, the regular forms are more frequent.

§ 237. *Singular: nominative.* Some feminines ending in आ or ई take the termination स.

*Vocative.* Some feminines ending in आ shorten the final. The masculines ending in मन् have मस्, and those in यन् and वन्, and the participle of the reduplicated perfect Parasmaipada have वस्, e.g. भानुमन्, भानुमस्.

*Accusative.* Some nouns ending in ई, उ, or ऊ, take अम्, before which ई is changed to ए, and उ or ऊ to ए—Sometimes ए is inserted in order to avoid the hiatus.—महान्तम् from महन्

'great' is contracted into महाम्; पन्थानम् from पथिन्, 'path,' into पन्थाम् (see § 239, No. 24).

*Instrumental.* Nouns ending in अ have एना (instead of एन), or combine the termination immediately with the final अ of the crude form to आ, e.g. सख्या, particularly in those ending in स्वन, कवित्वना. The feminines in आ do not insert य्, धारा instead of धारया. Masculines and even neuters in इ and उ do not insert न्, but change इ to य् and उ to व्, e.g. क्रतु masc., क्रत्वा; मधु neut., मध्वा; or उ to अव्, वाङ्ग masc., वाङ्गवा; or उव्, घृतस्रुवा. The termination sometimes combines with a preceding य् to ई, with a preceding व् to ऊ, e.g. मती instead of मद्या, from मति. य् is inserted after अ and उ, स्वप्नय्, साधुया, and उय् changed to विय्, दार्विया (from दार). When य् is inserted, final अ of the base is rejected, विख्या from विद्य. य् appears as termination also in नावया from नौ, and even in त्वया (from आत्मन्, cf. § 239, No. 17).—प्रथिना, महिना, भूना, instead of प्रथिन्ना, etc., from प्रथिमन्, etc., reject the म् of the crude form, and शमिता for शमिन्ना, from शमित्, the इ.

*Dative.* Forms in ये are changed to ई, कृती for कृदि from कृति; final अ of the crude form is changed to अर्, नरे from नृ.

*Ablative and genitive.* क्मा shortens its final and makes क्मयांस. Nouns in इ and उ, even neuters, take the termination अस् and change इ to य्, उ to व्, e.g. पयस्, वयस् (यसु neut.). Some neuters in उ change their final to ओ, मधोस्.—सोभरि and तिरसी, although masc., take the termination of the fem. आस्; on the other hand feminines in ई and ऊ take अस्.—विद्यु takes the real termination of the ablative अत्, विद्योत्.

*Locative.* The termination इ may be lengthened.—Nouns ending in अ or आ have sometimes आ instead of final ए or आद्याम्, मध्या (for मध्ये), गुहा (for गुहाद्याम्); those in आ occur also with ए, देयते instead of देयताद्याम्. Those in उ take the regular termination and change उ to अव्, सूनवि from सृज्—आ occurs instead

of final औ, नामा from नामि.—Those in ऊ have the regular termination, तन्वि from तनू.—Final याम् and वाम् drop the र् and are changed to ई and ऊ, गीरी, तनू.—Nouns ending in अन् may reject the termination, e.g., चर्मन् for चर्मणि.—यादृक् takes the termination मिन् (cf. the locative of the pronouns, § 247).

*Dual: nominative, vocative, and accusative.* औ, or even अ, is substituted for final औ, असुर.—य् is inserted after अ and ऊ, before which अ is rejected and ऊ changed to व्, मयूरश्रेष्ठा, (instead of श्रेष्ठी), चम्ब्यौ (instead of चम्ब्यौ from चम्बू).—भूमा occurs instead of भूमी from भूमि.—Nouns in ई and ऊ reject the termination, चरन्ती (for चरन्त्यौ), also अनर्चन्.

*Genitive and locative.* पश्योस् occurs instead of पश्ययोस्.

*Plural: nominative and vocative.* Nouns ending in अ and आ double the termination, देवासस्. आर्यास् is contracted to आरीस्. Final च is changed to उच्, अयुवस्; to आव्, अधिगावस् (cf. § 234, II., Exc.).—Nouns ending in ई and ऊ make ईस् and अयस् instead of यस्, and ऊस् and अवस् instead of वस्, उर्वीस् from उर्वी, पत्रयस् from पत्री.—भक्तिवन् forms भक्तिवांसस् (cf. § 221, V.).—The neuters frequently drop their final नि (णि), वृषा instead of वृषाणि, and shorten the preceding vowel, कर्म instead of कर्माणि, अस्थूरि for अस्थूरीणि, पुरु for पुरुणि. Nouns ending in अन् lengthen the अ, सान्ति, घृतवान्ति (cf. § 221. II. Exc. 2).

*Accusative.* Nouns ending in ई (consisting of more than one syllable, § 230, a.) and उ take the termination अस्, before which ई is changed to य्, उ to व् or उव्; on the other hand न् occurs instead of अस्, मयोभून् from मयोभू. In Epic Poetry अस् is affixed to nouns ending in अच्, which is then changed to अर्, पितरस्.

*Instrumental.* Nouns in अ have ंभिस instead of ऐस् (cf. § 225, 11). नदी forms नदीस्.

*Dative and ablative.* नारी and सेनानी occur with shortened ई.

*Genitive.* The affix is added immediately to some nouns, चरयाम्. The final अच् may become र् or अर्, सत्ताम् from सन्तम्,

नराम् from नृ. When न् is inserted, it may be left unchanged. धातृणाम्. न् is inserted irregularly in ग्रामणीनाम्.

*Locative.* The termination is doubled in पृथुषु; विष् makes विष्णु instead of विद्म. चन्, रन्, दम् change their final to Anusvāra —, वंसु, etc.

§ 238. 1. In the Veda the distinction between the strong and weak cases (§ 220) is less regularly observed than in the later Sanskrit. Thus the termination of the accusative is attached to the weak form in अर्वावत्तम् instead of अर्वावन्तम्, and that of the nominative plural even to the weakest in तस्युपस् instead of तस्यिवांसस्. In the nouns ending in यन् the use of the strong form is absolute in the nominative singular only; in all the other strong cases it is optional, e.g. तच्चन् sing. nom. तच्चा, accus. तच्चणम् or तच्चाणम्. On the other hand दावने occurs instead of दाव्ने. The nouns ending in अस् lengthen the penultimate also in other cases than the singular nominative, e.g. in the nom. voc. acc. dual उपासा, gen. plur. उपासाम्, from उपस्. Sometimes they reject अस्, e.g. उपाम्, or drop their final स् and are declined like nouns ending in अ, e.g. अङ्गिरास्, nom. plur. of अङ्गिर, for अङ्गिरस्. Nouns ending in अम् sometimes have a strong form like those in अन्, e.g. चम्, nom. voc. acc. dual चामा, nom. plur. चामस्, nom. sing. चास् (for \*चम्स्), accus. sing. चाम् (for \*चामम्).

2. The inflectional terminations are sometimes rejected, particularly, as already noticed, in the locative singular, but also in other cases, especially when the noun is conjoined with another inflected noun, cf. Rig-veda I. 26, 2; 64, 5, Atharva-veda IV. 22, 3.

3. Cf. § 239.

### § 239. ALPHABETICAL LIST OF ANOMALOUS NOUNS.

1. अम्मा, अम्मा, and अम्मा, fem. 'mother,' shorten their final in the vocative singular.



2. अक्षि n. 'the eye,' अस्थि n. 'a bone,' दधि n. 'curdled milk,' सविथं n. 'the thigh,' derive the weakest cases from (§ 220) अचन्, अस्थन्, दधन्, and सकथन् (cf. § 221, III.), e.g.

SINGULAR		* DUAL.	PLURAL
N.V.A.	अक्षि	N V Acc. अक्षणी or अक्षणी	N V. Acc. I. अक्षिणि अक्षिभिस्
Instr.	अक्षया	I D Abl. अक्षिभ्याम्	D Abl. अक्षिभ्यस्
Dat.	अक्ष्ये		
Abl.	अक्ष्यस्		
Gen.	O L. अक्ष्योस्	O L. अक्ष्योस्	O अक्ष्याम् L. अक्षिषु
Loc.			अक्षणि or अक्षिणि

In the Veda the forms ending in अन् are also used as the bases of other cases, e.g. अचभिस्, and the nom. voc. acc. dual of अक्षि is अक्षी, the instr. dat. abl. अक्षीभ्याम्, the gen. loc. अक्षीस्, etc.

3. अघवन्त् and भगवन्त् make in the vocative sing. अघोस्, भगोस् (as for original *avas*, cf. § 237, *vocative*).

4. अनडुह् masc. 'ox,' singular nominative अनडुहान्, voc. अनडुहन्, acc. अनडुहाम्, instr. अनडुहा, dat. ओहे, abl. gen. ओहस्, loc. ओहि; dual nom. voc. acc. अनडुहाही, instr. dat. abl. अनडुह्याम्, gen. loc. अनडुह्योस्; plural nom. voc. अनडुहाहस्, acc. अनडुहस्, instr. अनडुहिस्, dat. abl. अनडुह्यस्, gen. अनडुहाम्, loc. अनडुह्यु.

5. अनर्वन्, see अर्वन्

6. अनेहस् m. 'time,' उंशनस् m. a proper name, पुरुदंशस् m. 'a name of Indra,' and in the Veda धन्वासहस् m. 'an archer,' reject in the nominative singular the final स् and lengthen the penultimate अ, e.g. अनेहा.

7. अप् fem. 'water,' lengthens the अ in the strong cases (§ 220), in the nom. voc. acc. plur. of the neuter, when compound, optionally; e.g. nom. voc. plur. आपस्; before the terminations beginning with भ् it has द् instead of प्, e.g. अक्षिस्. When not compound it is generally used in the plural only.

8. अम्बा, see No. 1.

9. अर्यमन् m. a proper name, पूषन् m. do and the nouns

ending in हन्, 'killing,' do not lengthen their penultimate च in the strong cases (§ 221, III.), except in the nominative singular masc. and in the nom. voc. acc. plur. neuter, e.g. acc. sing. अर्यमणम्, वृत्रहणम्, nom. sing. m. वृत्रहा (cf. 57 and 85).

10. अर्घन् m. 'a horse,' uses this crude form only in the nominative and vocative singular (cf. § 221, III.), and when compounded; in the other cases it substitutes अर्घन्त्, which follows § 221, II., e.g. sing. nom. अर्घा, voc. अर्घन्, acc. अर्घेनाम्, instr. अर्घता. In the Veda अर्घन् is also used in the acc. sing.

The bases अक्षन् and अक्षन्त् m. 'one who praises,' विवस्वन् and विवस्वन्त् m. a proper name, are substituted for each other in a similar manner.

11. अक्षा, see अक्षा.

12. अवयाञ् 'part of a sacrifice,' and पुरोडाञ् m. 'an oblation,' make in the nom. and voc. sing. अवयीस्, पुरोडास्; before the terminations beginning with ग् and in the locative plural they substitute अवयस्, पुरोडस्, and उक्थशास् m. 'one who praises,' in the same way उक्थशस्, e.g. अवयोभिस् (cf. § 217), अवयसु or अवयसु (§ 215), in the other cases regularly, e.g. instr. sing. अवयाजा.

13. The feminines अवी 'a woman in her menses,' तल्ली 'a lute,' तरी 'a ship,' लक्ष्मी a proper name, क्षरी 'smoke,' and in the Veda also some others, take स् in the nominative singular, e.g. अवीम्.

14. अमुञ् n. 'blood,' आम् न. 'the face,' उदक् न. 'water,' दन् न. 'a tooth,' दोम् m.n. 'an arm,' नासिका f. 'the nose,' निशा f. 'the night,' पाद् m. 'a foot,' पुतना f. 'an army,' मांस n. 'meat,' माम् m. 'the month,' यक्षन् n. 'the liver,' सूप m.n. 'soup,' शलन् n. 'excrement,' शिरस् n. 'the head,' शानु n. 'the top,' and हृदय n. 'the heart,' may substitute in all cases, except in the nom. voc. acc. sing. and dual masc., fem., and neut., nom. voc. plur. masc. and fem., and nom. voc. acc. plur. of the neut., the following corresponding crude forms, viz. अमन्, आमन्, उदन्, दन् (properly दन्), दोपन्, नम, निन्, पद्, पुत, मांस, माम् (cf. No. 22), यक्षन्, सूपन्, शलन्.

मीर्यन्, जु, and हृद्, e.g. sing. nom. voc. acc. असृक् only, but instr. असृजा or अस्ता, dual nom. voc. acc. only असृजी, but instr. dat. abl. असृग्भ्याम् or असम्भ्याम्, plur. nom. voc. acc. असृजि, instr. असृग्भिस् or असभिस्.

15. अस्थन्, see अस्थि in No. 2.

16. अहन् n. 'the day,' derives the nom. voc. acc. sing., loc. plur., and the cases, the terminations of which begin with म्, from अहस्; nom. voc. acc. sing. अहस्, loc. plur. अहम्, instr. dat. abl. dual अहोभ्याम्, but instr. sing. अहा, etc. In the Veda occurs also अहभिस् (instead of अहोभिस्). The nom. voc. acc. sing. अहस् becomes अहर् before all sonant letters, contrary to the Exc. to § 28.

When अहन् is the last member of a compound adjective, the nom. voc. sing. masc. is derived from अहस्, but the acc. sing. the nom. voc. acc. dual, and the nom. voc. plur. masc. from अहन् in the strong form (§ 221, III.), the rest as in the neuter, e.g. sing. nom. दीर्घाहस्, voc. दीर्घाहस्, acc. दीर्घाहाणम्, etc.

When the last member of a compound, it frequently becomes अह and अह (cf. my V.G. § 639); in the latter instance the loc. sing. may be derived also from अहन्, therefore अह्ने or अहनि or अहि.

17. आत्मन् m. 'breath, soul, one's self,' drops in the Veda its initial आ particularly in the sing. instr. dat. loc. and even acc. (at the same time without lengthening the penultimate अ contrary to § 221, III.), e.g. ताना, तानम्.

18. आसन्, see आस in No. 14.

19. उक्थ्याम्, see No. 12.

20. उदन्, see उदक in No. 14.

20b. उदीच, see § 221, 1.

21. उग्रन्, see No. 6. Besides it may reject its final in the vocative sing., or substitute न्, उग्रन्, उग्र or उग्रन्. Locative sing. उग्रने (cf. § 238, 1).

22. उषस् f. 'the dawn.' मास् m. 'the month' (cf. No. 14), सवस्

'voluntary,' स्वतवस् 'by one's own power,' have in the Veda before the terminations beginning with भ्, इ instead of their final, *e.g.* उपद्भिस्. The last two make in the nom. sing. masc. स्ववान्, स्वतवान् (*cf.* § 221, V.).

23. अक्षन्, see No. 10.

24. अमुचिन् masc. 'a name of Indra,' पथिन् m. 'a path,' मथिन् m. 'a churning stick,' derive their strong cases, except the nom. and voc. sing., from अमुचन्, पन्थन्, मन्यन्, the weakest (§ 220) from अमुच्, पथ्, मथ्. The sing. nom. and voc. is अमुचास्, पन्थास्, मन्यास्; the acc. अमुचाणम्, instr. अमुचा, dual nom. voc. acc. पन्थानौ, instr. dat. and abl. पथिभ्याम्, gen. and loc. पथोस्, plur. nom. and voc. पन्थानस्, acc. पथस्, instr. पथिभिस्, loc. पथिषु.

25. ओषधि fem. 'a plant,' has in the Veda ओधी as its base, except in the nominative singular.

26. कारभू, कारभू, वृन्भू m. 'thunderbolt,' पुनर्भू f. 'a virgin widow re-married,' वर्षाभू m. 'a frog,' change their final before vowels to व्.

27. कुङ् म. f. 'a curlew,' changes क् in the nom. voc. sing., the loc. plur., and before भ् to क्ङ्, *e.g.* nom. voc. sing. कुङ्, but acc. कुङ्गम्, instr. कुङ्गा, instr. dat. and abl. dual कुङ्गभ्याम्, instr. plural कुङ्गभिस्, loc. कुङ्गपु or कुङ्गु.

28. क्रोष्टु m. 'a jackal,' derives the strong cases, except the voc. sing., necessarily and the weakest (§ 220) optionally from क्रोष्टु; sing. nom. क्रोष्टा, voc. क्रोष्टो, instr. क्रोष्टुना or क्रोष्ट्रा, dat. क्रोष्टवे or क्रोष्ट्रे, etc., dual nom. voc. acc. क्रोष्टारौ, instr. dat. abl. क्रोष्टुभ्याम्, gen. loc. क्रोष्टोस् or क्रोष्ट्रोस्, plur. nom. voc. क्रोष्टारस्, acc. क्रोष्टून् or क्रोष्टुन्, instr. क्रोष्टुभिस्.

When it forms the last member of a compound adjective, in the neuter क्रोष्टु alone is used.

29. जरा f. 'decrepitude,' may use also as crude form जरस्, except in the nom. and voc. singular, instr. dat. and abl. dual and plur., *e.g.* sing. nom. जरा, voc. जरे, but accus. जराम् or जरसम्, dual instr. dat. abl. जराभ्याम्, gen. loc. जरयोस् or जरसोस्.

30. जलासाह in the Veda changes its स् to प in the nom. voc. acc. singular, loc. plural, and instr. dat. abl. dual and plural, therefore sing. nom. and voc. जलापाह, acc. जलापाहम्, but instr. जलासाहा.

31. तन्नी, see No. 13.

32. तरी, see No. 13.

33. तिरय, तिर्यय, see § 221, 1.

33b. तान्, see No. 17.

34. दधन्, see दधि in No. 2.

35. दन्त, see दन्त in No. 14; it is also used as second member of many compound adjectives, e.g. सुदन्त *su-dant*, m. n. सुदन्ती *su-dantī*, f. 'having beautiful teeth.'

36. दिव् f. 'the day,' changes the final इव् to यु in the instr. dat. abl. of the dual and plur. and in the loc. plur., and makes in the nom. and voc. sing. दीस्, e.g. बुध्याम्, युषु, but acc. sing. दिवम्, etc.—In the Veda also acc. plur. masc. द्युन्, and nom. voc. acc. dual द्युवा.

When it is the last member of a compound, the nom. voc. acc. singular of the neuter is इयु.

37. इन्म, see No. 26.

38. इदृग्, when the final of a compound, e.g. सदृग् 'like,' makes in the nom. voc. sing. in the Veda इइ.

39. दीषन्, see दीस् in No. 14.

40. यु, दीस्, see No. 36.

41. धन्वासहस्, see No. 6.

42. इध्वस् (from the verb ध्वस् 'to fall') and इस् (from स् 'to fall'), forming the last member of a compound, change their final स् to त् in the nom. and voc. sing. and loc. plur., and before भ् to इ, e.g. nom. voc. sing. पर्यध्वत्, loc. plur. पर्यध्वत्सु, instr. dat. abl. dual पर्यध्वयाम्.

43. नस्, see नासिका in No. 14.

44. निग्, see निगा in No. 14.

45. नी m.f. 'a guide,' when standing alone or when forming the

last part of a compound, *e.g.* चामणी 'a chief,' takes in the locative singular the termination, आम, before which ई in the simple word becomes इय्, in the compound य्, नियाम्, चामणाम्.

46. नृ m. 'a man,' may leave its final short in the genitive plural नृणाम् or नृणाम्.

47. पति m. 'a master,' and सखि m. 'a friend' (except when forming the last member of a compound, and पति in the Veda also when governing a genitive) make in the sing. instr. पत्या, सख्या, in the dat. पत्ये, सख्ये, in the abl. and gen. पत्युस्, सख्युस्, in the loc. पत्यौ, सख्यौ.

सखि besides makes in the sing. nom. सखा, in the acc. सखायम्, in the dual nom. voc. acc. सखायौ, in the nom. and voc. plur. सखायस्.

The rest is regular, *e.g.* voc. sing. पते, सखे.

48. पथ्, पथिन्, पथ्यन्, see No. 21.

49. पद्, see पाद् in No. 14 and No. 50.

50. पाद् f. 'a foot,' when it is the last part of a compound, becomes पद् in the weakest cases (§ 220), and before the affix of the femin. ई, *e.g.* द्विपाद्, adj. 'having two feet,' instr. singular द्विपदा, but nom. voc. sing. द्विपाद्, acc. sing. द्विपादम्, instr. dat. abl. dual द्विपाद्वाम् (Siddhānta K., 48b); fem. with ई द्विपदौ, without इ द्विपदु or द्विपादु.

\* 51. पाद्, see No. 14.

52. पुंस m. 'a man,' has as base of the voc. sing. पुंसम्; of the other strong cases पुंसि; of the instr. dat. abl. dual and plur. and loc. plur. पुम्, in the weakest cases (§ 220) पुंस. In the nom. and voc. sing. the final स is dropped and the penultimate Anusvāra changed to म् (*c.f.* §§ 221, V. and 243); in the loc. plur. the final स becomes Anusvāra.

Sing. पुमान्, पुमन्, पुमांसम्, पुंसा, पुंसि; पुंसस्, पुंसि.

Dual पुमांसौ, पुम्भ्याम्, पुंसोस्.

Plur. पुमांसस्, पुंसस्, पुंसिस्, पुम्भ्यस्, पुंगाम्, पुंम्.

When the last member of a compound adjective, *e.g.* सुपुंस, is

makes in the nom. voc. acc. sing. of the neuter सुपुम्, in the nom. voc. acc. dual सुपुंसी, in the nom. voc. acc. plur. सुपुमांसि; the rest is like the masculine.

53. पुनर्भू, see No. 26.

54. पुम्, पुमांस, see No. 52.

55. पुच्छंशम्, see No. 6.

56. पुरोडाश, see No. 12.

57. पूषन्, see No. 9. Besides, the weakest cases (§ 220) may be derived from पूष्, e.g. instr. sing. पूषा or पूष्वा.

58. पूत, see पूतना in No. 14.

59. भगवन्त, see No. 3.

60. मघवन् m. 'a name of Indra,' युवन् m. 'a young man,' and श्वन् m. 'a dog,' derive the weakest cases (§ 220) from मघीन्, घून्, and शुन्; the rest is regular (§ 221, III.), sing. nom. मघवा, घूवा, श्वा, voc. मघवन्, युवन्, श्वन्, acc. मघवानम्, घुवानम्, श्वानम्, instr. मघोना, घूना, शुना, etc., dual nom. voc. acc. मघवानो, etc., instr. dat. abl. मघवभ्याम्, etc., gen. loc. मघोनोम्, etc.

The feminine is according to § 210, मघोनी, but also (from the original form 'मघवन्त) मघवती, घूनी and (from the original form युवन्त) घुषति (with a short final), शुनी.

61. मथ्, मथिन्, मथ्यन्, see No. 24.

62. महन्त, महान्त, see § 221, II.

63. मांस, मांस, see No. 14.

63b. जांस, मांस, see No. 14.

64. यक्न्, see यक्षन् in No. 14.

65. युञ्ज् adj. 'joining.' This form is employed in the strong cases (§ 220) and changes its compound final in the nom. and voc. sing. of the masculine and feminine to ङ्; in the weak cases the nasal is rejected. Thus sing. nom. voc. m.f. युङ्, acc. युञ्जम्, nom. voc. acc. of the neuter युञ्, instr. m.f.n. युञ्जा; dual nom. voc. acc. m.f. युञ्जी, of the neuter युञ्जी; instr. dat. abl. m.f.n. युग्भ्याम्, gen. loc. युञ्जोस्; plur. nom. voc. m.f. युञ्जस्, acc. युञ्जस्, nom. voc. acc. of the neuter युञ्जि, instr. m.f.n. युग्मिस्, etc.

66. युवन्, यून्, see No. 60.

67. यूप्, यूषन्, see No. 14.

68. ईरि, neuter of adjectives, compounded with ईरि, 'wealth,' according to § 210*b*, e.g. सुरि masc. and fem. सुरि neuter, 'having much wealth,' changes its final in the cases, the terminations of which begin with भ्, and in the loc. plur. to आ, सुराभ्याम्, सुरीसु; also in the gen. plural, according to some grammarians, and with inserted ण्, सुराणाम्.

69. लक्ष्मी, see No. 13.

70. वर्षाभू, see No. 26.

71. वातप्रसी m.f. 'a swift antelope,' may form the sing. acc. वातप्रस्यम् or \*प्रसीम्, the loc. \*प्रस्यि or \*प्रसी, the plur. acc. \*प्रस्यस् or \*प्रसीस्; the rest follows the analogy of जलपी, § 231, I. 2.

72. इवाह as last member of a compound, when preceded by अ or आ, becomes in the weakest cases (§ 220) ऊह, which combines with the preceding अ or आ to औह, e.g. भारवाह 'bearing a load,' instr. singular भारीहा — But when preceded by another vowel and in the compound श्वेतवाह this change is optional, e.g. भूवाह in the instr. sing. either भूवाहा or (भूइऊहा contracted to) भूहा, श्वेतवाहा or श्वेतीहा.

श्वेतवाह besides forms its nom. voc. sing., loc. plur., and the cases, the terminations of which begin with भ्, according to the analogy of the nouns in No. 12, as if the crude form was श्वेतवस्, thus nom. and voc. sing. श्वेतवास्, instr. dat. abl. dual श्वेतवोभ्याम्, loc. plur. श्वेतवसु.

73. विषहन्तु, see No. 10.

74. विश्वराज् (विश्वइराज्) m. 'a universal king,' lengthens the final अ of its first member in the nom. voc. sing., loc. plur., and before the terminations beginning with भ्, e.g. nom. and voc. sing. विश्वाराट्, loc. plur. विश्वाराहु, instr. dat. abl. dual विश्वाराहभ्याम्.

75. शषन्, शषन्, see No. 14.

76. शिरम्, शीर्षम्, see No. 14.



77. युनु, यनु, see No. 60.

78. श्वेतवस्, श्वेतवाह, श्वेतीह, see No. 72.

79. सवयन्, सक्थि, see No. 2.

80. सखाय, सखि, see No. 47.

81. सानु, see No. 14.

82. स्त्री f. 'a wife,' is declined like देवी (§ 230) in the sing. nom. स्त्री and voc. स्त्रि; in the dative it forms स्त्रियै, in the abl. and gen. स्त्रियास्, in the loc. स्त्रियाम्; in the plur. gen. स्त्रीणाम्; in the sing. accus. स्त्रीम् or स्त्रियम्; and likewise in the plur. acc. स्त्रीस् or स्त्रियस्; in the rest it follows the analogy of श्री (§ 230), e.g. instr. sing. स्त्रिया.

When forming the last part of a compound adjective, it becomes स्त्रि (§ 210), e.g. अतिस्त्रि m.f.n. and makes in the sing. accus. masc. either स्त्रिम् (analogously to अग्नि, § 229) or स्त्रियम्, in the dual. nom. voc. acc. masc. स्त्रियौ, in the gen. loc. स्त्रियोस्; plur. accus. masc. either स्त्रीन् or स्त्रियस्; in the rest it follows the analogy of अग्नि (§ 229). In the feminine the last part of the compound is formed as in the masculine in the sing. acc. स्त्रिम् or स्त्रियम्, dual nom. voc. acc. gen. and loc. स्त्रियौ, स्त्रियोस्, and often in other cases, viz., the instr. sing. स्त्रिया, and optionally in the dat., abl. gen., loc. sing., e.g. स्त्रियै or स्त्रिये (like मतये, § 229), स्त्रियास् or स्त्रेस्, स्त्रियाम् or स्त्री; the acc. plur. is either स्त्रीस् or स्त्रियस्; the rest follows the analogy of मति (§ 229), e.g. nom. voc. plur. स्त्रियस्.

83. नु, see सानु in No. 14.

84. हृद्, see No. 14.

85. ईहन्, see No. 9. Besides in the weakest cases हृ is changed to घ, e.g. वृत्रहन्, instr. singular वृत्रघा.

## 2. DEGREES OF COMPARISON.

§ 210. The comparative is generally formed by subjoining to the crude form the affix तर tara; the superlative, by suffixing तम tama, e.g. नृ nṛi, 'a man,' नृतम nṛi-tama, 'most man-like.'

COMPARATIVE.	SUPERLATIVE	POSITIVE.
दधीयस्	दधिष्ठ	दूर 'far.'
द्रढीयस्	द्रढिष्ठ	दृढ 'firm.'
द्राघीयस्	द्राघिष्ठ	दीर्घ 'long.'
नेदीयस्	नेदिष्ठ	अनिक 'near.'
परिव्रढीयस्	परिव्रढिष्ठ	परिवृढ 'august.'
प्रधीयस्	प्रधिष्ठ	पृथु 'broad.'
प्रेयस्	प्रेष्ठ	प्रिय 'beloved.'
बन्हीयस्	बन्हिष्ठ	बहुल 'manifold.'
भूयस्	भूयिष्ठ	बहु 'much.'
भृशीयस्	भृशिष्ठ	भृश 'frequent.'
मृदीयस्	मृदिष्ठ	मृदु 'soft.'
यवीयस्	यविष्ठ	युवन् 'young.'
रजीयस्	रजिष्ठ	स्रजु 'straight.'
वरीयस्	वरिष्ठ	उरु 'broad.'
वर्षीयस्	वर्षिष्ठ	वृद्ध 'old.'
वृन्दीयस्	वृन्दिष्ठ	वृन्दारक 'beautiful.'
श्रेयस्	श्रेष्ठ	प्रशस्त 'praiseworthy.'
स्थवीयस्	स्थविष्ठ	स्थूल 'large.'
स्थेयस्	स्थेष्ठ	स्थिर 'firm.'
स्तेयस्	स्तेष्ठ	स्फिर 'much.'
हृसीयस्	हृसिष्ठ	ह्रस्व 'short.'

• § 243. The feminines of the affixes\* तर *tara*, तम *tama*, and इष्ठ *ishṭha*, according to § 210, are तरा *tarā*, तमा *tamā*, and इष्ठा *ishṭhā*.

The masculines and neuters are declined after the models in § 225; the feminines in accordance with that in § 226.

The feminine of ईयस् *īyañs*, according to § 210 (*cf.* the instrumental singular of the masculine ईयसा *īyas-ā*) is ईयसी *īyas-ī*.

The rules for the declension of the masculine and neuter of ईयस् *īyañs*, have been given in § 221, VI. I shall now give the paradigm गरीयस् *garīyañs*. The feminine गरीयसी *garīyas-ī* follows strictly the analogy of देवी *devī* in § 230.

SINGULAR.				DUAL.		
	m.n.	m.	n.	m.n.	m.	n.
N.	—	गरीयान् <i>garīyān</i>	—	—	—	—
V.	—	गरीयन् <i>garīyan</i>	गरीयम् <i>garīyam</i>	V. Acc.	—	गरीयानी गरीयम् <i>garīyānī garīyam</i>
Acc.	—	गरीयाम् <i>garīyām</i>	—	—	—	—
I.	गरीयसा <i>garīyasā</i>	—	—	—	—	—
IA.	गरीयसे <i>garīyase</i>	—	—	I D. Abl.	गरीयोभ्याम् <i>garīyobhyām</i>	—
Abl.	गरीयसा <i>garīyasā</i>	—	—	—	—	—
G.	गरीयसाम् <i>garīyasām</i>	—	—	G. L.	गरीयसोम् <i>garīyasom</i>	—
I.	गरीयसि <i>garīyasi</i>	—	—	—	—	—

## PLURAL.

	m.n.	m.	n.
N.V.	—	गरीयाम् <i>garīyām</i>	गरीयामि <i>garīyāmi</i>
Acc.	—	गरीयाम् <i>garīyām</i>	—
Instr.	गरीयोभिः <i>garīyobhiḥ</i>	—	—
D. Abl.	गरीयोभ्यः <i>garīyobhyas</i>	—	—
Gen.	गरीयसाम् <i>garīyasām</i>	—	—
Loc.	गरीयसु or गरीयसु <i>garīyasu</i> <i>garīyasu</i>	—	—

In the same way is declined लघोदम् *laghōdam*, comparative of लघु *laghu*, 'light.'

## § 211. PRONOUNS.

The pronouns have no nominative, and those of the first and second persons are declined as follows:—

## SINGULAR

N. अहम् <i>ahám</i> , 'I.'	त्वम् <i>tvám</i> , 'thou.'
Acc. माम् <i>mām</i> and मा <i>mā</i> , 'me.'	त्वाम् <i>tvām</i> and त्वा <i>tvā</i> , 'thee.'
I. मया <i>máyā</i> , 'by me.'	त्वया <i>tváyā</i> , 'by thee.'
D. मह्यम् <i>máhyam</i> and मे <i>me</i> , 'to me.'	तुभ्यम् <i>túbhyam</i> and ते <i>te</i> , 'to thee.'
Abl. मत् <i>mát</i> , 'from me.'	त्वात् <i>tvát</i> , 'from thee.'
G. मम <i>māma</i> , and मे <i>me</i> , 'mine' 'of me.'	तव <i>táva</i> and ते <i>te</i> , 'thine' 'of thee.'
L. मयि <i>máyī</i> , 'in me.'	त्वयि <i>tváyī</i> , 'in thee.'

## DUAL

N. आवाम् <i>āvām</i> , 'we two.'	युवाम् <i>yuvām</i> , 'you two.'
Acc. the same and नी <i>nau</i> , 'us two.'	the same and वाम् <i>vām</i> , 'you two.'
I. आवाभ्याम् <i>āvābhyām</i> , 'by us two.'	युवाभ्याम् <i>yuvābhyām</i> , 'by you two.'
D. the same and नी <i>nau</i> , 'to us two.'	the same and वाम् <i>vām</i> , 'to you two.'
Abl. आवाभ्याम् <i>āvābhyām</i> , 'from us two.'	युवाभ्याम् <i>yuvābhyām</i> , 'from you two.'
G. आवयोस् <i>āvāyos</i> and नी <i>nau</i> , 'of us two.'	युवयोस् <i>yuvāyos</i> and वाम् <i>vām</i> , 'of you two.'
L. आवयोस् <i>āvāyos</i> , 'in us two.'	युवयोस् <i>yuvāyos</i> , 'in you two.'

## PLURAL

N. वयम् <i>vayám</i> , 'we.'	यूयम् <i>yúyám</i> , 'you.'
Acc. अस्मान् <i>asmān</i> and नस् <i>nas</i> , 'us.'	युष्मान् <i>yushmān</i> and वस् <i>vas</i> , 'you.'
I. अस्माभिस् <i>asmābhis</i> , 'by us.'	युष्माभिस् <i>yushmābhis</i> , 'by you.'
D. अस्मभ्यम् <i>asmābhyam</i> and नस् <i>nas</i> , 'to us.'	युष्मभ्यम् <i>yushmābhyam</i> and वस् <i>vas</i> , 'to you.'
Abl. अस्मात् <i>asmát</i> , 'from us.'	युष्मात् <i>yushmát</i> , 'from you.'
G. अस्माकम् <i>asmākam</i> and नस् <i>nas</i> , 'ours,' 'of us.'	युष्माकम् <i>yushmākam</i> and वस् <i>vas</i> , 'yours,' 'of you.'
L. अस्मासु <i>asmāsu</i> , 'in us.'	युष्मासु <i>yushmāsu</i> , 'in you.'

nom. fem. neut., acc. m.f.n., instr. dat. abl. gen. and loc. fem., in the masc. and neuter अमु *amú*, in the fem. अमू *amū*.—4. In the plur. nom. masc. and in the instr. dat. abl. gen. and loc. masc. and neuter अमी *amī*.

यद् *yád* derives all its cases in the masc. and neuter from यद् *yád*, in the fem. from या *yá*.

किम् *kím* substitutes in all cases of the masc. and neuter—except the nom. and acc. singular of the neuter—क *ká*, in the fem. का *ká*; in the nom. and acc. sing. neuter कि *kí*.

§ 247. In the dative, ablative, and locative singular the masculine and neuter subjoin स्मा *sma* to the base, the feminine adds स्य *sy* in these cases as well as in the genitive singular.

The inflectional terminations differ in some instances from those of the nouns; instead of the final द् *d* in तद् *tád*, etc., appears त् *t* (cf. § 13).

### I. तद् *tád*.

SINGULAR.			DUAL.			PLURAL.		
masc.	neut.	fem.	masc.	neut.	fem.	masc.	neut.	fem.
N. सस्		सा	N. ती	ते	ते	N. ते		
eds		ed				é		
Acc. तम्	तत्	ताम्	A. ती	ते	ते	A. तान्	तानि	ताम्
tám	tát	tām	taí	té	té	tān	tāni	tā
I. तेन	तया		I. तयोः			I. तैस्	ताभिः	
téna	táyá					táis	tābhis	
D. तस्मै	तस्यै		D. तयोः			D. तैर्भ्यः	ताभ्यः	
tásmái	tasyai		tābhyām			tābhyas	tābhyas	
Abl. तस्मात्	तस्यात्		A. तयोः			A. तैर्भ्यः	ताभ्यः	
tásmāt	tasyāt					tābhyas	tābhyas	
Loc. तस्य	तस्यै		I. तयोः			I. तेषाम्	तासाम्	
tasya	tasyai		tāyā			tāśām	tāśām	
L. तस्मिन्	तस्याम्		I. तयोः			I. तेषु	तासु	
tāsmīn	tasyām		tāyā			tāsu	tāsu	

2. त्वद् *tyád.*

SINGULAR.		
masc.	neut.	fem.
N. स्वस् <i>syas</i>	स्वा <i>syá</i>	
Acc. त्वम् <i>tydm</i>	त्वाम् <i>tyám</i>	
I. त्वेन <i>tyéna</i>	त्वया <i>tyayá</i>	
D. त्वस्मै <i>tyásmai</i>	त्वयै <i>tyayai</i>	
Abl. त्वस्मात् <i>tyásmát</i>	त्वयात् <i>tyayát</i>	
G. त्वस्य <i>tyasya</i>	त्वया <i>tyayá</i>	
L. त्वस्मिन् <i>tyásmín</i>	त्वयाम् <i>tyayám</i>	

DUAL.  
masc. neut. fem.

तू त्वे त्वे  
*tyú tyé tyé*

त्वभ्याम्  
*tyābhyām*

त्वयोस्  
*tydyos*

PLURAL.  
masc. neut. fem.

N. त्वे *tyé* } त्वानि *tyāni*  
A. त्वान् *tyān* } त्वास् *tyās*

I. त्विस् *tyis* } त्वाभिम् *tyābhis*

D. त्विभ्यस् *tyēbhyas* } त्वाभ्यस् *tyābhyas*

A. त्विषाम् *tyēṣām* } त्वासां *tyāsaṃ*

G. त्विषु *tyēṣu* } त्वाम् *tyām*

L. त्विषु *tyēṣu* } त्वाम् *tyām*

3. इदम् *idám.*

N. अयम् <i>aydm</i>	इदम् <i>idám</i>	इयम् <i>idyám</i>
Acc. इमम् <i>imdm</i>	इदम् <i>idám</i>	इमाम् <i>imām</i>
I. एनम् <i>enam</i>	एनत् <i>enat</i>	एनाम् <i>enām</i>

N. इमी *imī* इमे *ime* इमे *ime*  
A. इमी *imī* इमे *ime* इमे *ime*  
एनी *enī* एने *ene* एने *ene*

N. इमी *imī* इमानि *imāni* इमास् *imās*  
A. इमान् *imān* इमानि *imāni* इमास् *imās*  
एनान् *enān* एनानि *enāni* एनास् *enās*

एभिस् *ēbhis* } आभिस् *ābhis*  
एभिम् *ēbhis* } आभिस् *ābhis*

I. अनेन *anēna* } अनया *andayá*  
एनेन *enēna* } एनया *enayá*

D. अस्मै *asmai* } अस्मै *asmai*  
अस्मै *asmai* } अस्मै *asmai*

Abl. अस्मात् *asmāt* } अस्मात् *asmāt*  
अस्मात् *asmāt* } अस्मात् *asmāt*

G. अस् *asya* } अस्या *asyá*  
अस् *asya* } अस्या *asyá*

L. अस्मिन् *asmín* } अस्याम् *asyām*  
अस्मिन् *asmín* } अस्याम् *asyām*

आभ्याम् *ābhyām*  
आभ्याम् *ābhyām*

A. आभ्याम् *ābhyām*

G. अनयोस् *anayōs*  
अनयोस् *anayōs*

L. अनयोस् *anayōs*  
अनयोस् *anayōs*

D. एभ्यस् *ēbhyas* } आभ्यस् *ābhyas*  
एभ्यस् *ēbhyas* } आभ्यस् *ābhyas*

A. एषाम् *ēṣām* } आसां *āsaṃ*  
एषाम् *ēṣām* } आसां *āsaṃ*

G. एषु *ēṣu* } आमु *āmu*  
एषु *ēṣu* } आमु *āmu*

L. एषु *ēṣu* } आमु *āmu*  
एषु *ēṣu* } आमु *āmu*

4. एतद् *etád*.

## SINGULAR.

## DUAL.

## PLURAL.

	m.	n.	f.		m.	n.	f.		m.	n.	f.
N.	एषः <i>eshá</i>	एतः <i>etá</i>	एषा <i>eshá</i>	N.	एतौ <i>etáu</i>	एते <i>eté</i>	एते <i>eté</i>	N.	एते <i>eté</i>	एतानि <i>etāni</i>	एतासु <i>etās</i>
Acc.	एतम् <i>etám</i>	एतन् <i>etát</i>	एताम् <i>etām</i>	A.	एतौ <i>etáu</i>	एते <i>eté</i>	एते <i>eté</i>	A.	एतान् <i>etān</i>	एतानि <i>etāni</i>	एतासु <i>etās</i>
	एनम् <i>enam</i>	एनत् <i>enát</i>	एनाम् <i>enām</i>		एनौ <i>enáu</i>	एने <i>ene</i>	एने <i>ene</i>		एनान् <i>enān</i>	एनानि <i>enāni</i>	एनासु <i>enās</i>
I.	एतेन <i>etena</i>	एतया <i>etáyá</i>	I.	एताभ्याम् <i>etābhyām</i>	I.	एतैस् <i>etdis</i>	एतभिस् <i>etābhīṣ</i>				
	एनेन <i>enena</i>	एनया <i>enayá</i>									
D.	एतस्मै <i>etasmai</i>	एतस्मै <i>etasyai</i>	D.		D.	एतैर्भ्यस् <i>etēbhyas</i>	एताभ्यस् <i>etābhyas</i>				

etc., like तद् *tád*, paradigm I; only in the genitive and locative dual एतयोस् *etāyos*, and एनयोस् *enayos*.

5. अदस् *adás*.

## SINGULAR.

## DUAL.

## PLURAL.

	m.	n.	f.		m.	n.	f.		m.	n.	f.
N.	असौ <i>asau</i>	अदस् <i>adás</i>	असी <i>asī</i>	N.	अमू <i>amū</i>	अमी <i>amī</i>	अमू <i>amū</i>	N.	अमी <i>amī</i>	अमूनि <i>amūni</i>	अमूस् <i>amūs</i>
Acc.	अमुम् <i>amum</i>		अमूम् <i>amūm</i>	A.				A.	अमून् <i>amūn</i>	अमूनि <i>amūni</i>	अमूस् <i>amūs</i>
I.	अमुना <i>amuná</i>	अमुयै <i>amúshyas</i>	अमुया <i>amúyá</i>	I.	अमुभ्याम् <i>amubhyām</i>	अमीभ्यस् <i>amībhyas</i>	अमूभ्यस् <i>amūbhyas</i>	I.	अमीभिस् <i>amībhīṣ</i>	अमूभिस् <i>amūbhīṣ</i>	
D.	अमुस्मै <i>amusmai</i>		अमुस्मै <i>amúshyas</i>	D.				D.	अमीर्भ्यस् <i>amīrbhyas</i>	अमूर्भ्यस् <i>amūrbyas</i>	
Abl.	अमुष्मात् <i>amúshmat</i>	अमुयै <i>amúshyas</i>	अमुयात् <i>amúshyāt</i>	A.	अमुयोस् <i>amúyos</i>	अमीयोस् <i>amīshām</i>	अमूयोस् <i>amūshām</i>	A.	अमीयोस् <i>amīshām</i>	अमूयोस् <i>amūshām</i>	
G.	अमुयै <i>amúshyas</i>		अमुयायै <i>amúshyāyā</i>	G.				G.	अमीयोस् <i>amīshām</i>	अमूयोस् <i>amūshām</i>	
L.	अमुष्मिन् <i>amúshmin</i>	अमुयोस् <i>amúshyam</i>		L.	अमीयोस् <i>amīshām</i>			L.	अमीयोस् <i>amīshām</i>	अमूयोस् <i>amūshām</i>	

6. यह *yād*.

## SINGULAR.

## DUAL.

## PLURAL.

N.	SINGULAR.			DUAL.			PLURAL.		
	m.	n.	f.	m.	n.	f.	m.	n.	f.
N.	यस् <i>yás</i>		या <i>yā</i>	N.	यी <i>yē</i>	ये <i>yē</i>	N.	ये <i>yē</i>	
Acc.	यम् <i>yám</i>	यत् <i>yát</i>	याम् <i>yām</i>	A.	यौ <i>yau</i>	यौ <i>yē</i>	A.	यान् <i>yān</i>	यानि <i>yāni</i>
		येन <i>yēna</i>	यया <i>ydyā</i>	I.			I.	येसु <i>yēsu</i>	याभिस् <i>yābhis</i>
D.		यस्मै <i>yāsmāi</i>	यस्यै <i>yāsyai</i>	D.	यभ्याम् <i>yābhyām</i>		D.	येभ्यस् <i>yēbhyas</i>	याभ्यस् <i>yābhyas</i>
abl.		यस्मात् <i>yāsmāt</i>	यस्यात् <i>yāsyāt</i>	A.			A.		
G.		यस्य <i>yāsyas</i>	यस्याम् <i>yāsyām</i>	G.	ययोस् <i>yāyos</i>		G.	येषाम् <i>yēṣām</i>	यासाम् <i>yāsām</i>
L.		यस्मिन् <i>yāsmīn</i>	यस्याम् <i>yāsyām</i>	L.			L.	येषु <i>yēṣu</i>	यासु <i>yāsū</i>

7. किम् *kīm*.

N.	SINGULAR.			DUAL.			PLURAL.		
	m.	n.	f.	m.	n.	f.	m.	n.	f.
N.	कस् <i>kás</i>		का <i>kā</i>	N.	की <i>kē</i>	के <i>kē</i>	N.	के <i>kē</i>	
Acc.	कम् <i>kām</i>	किम् <i>kīm</i>	काम् <i>kām</i>	A.	कौ <i>kau</i>	कौ <i>kē</i>	A.	कान् <i>kān</i>	कानि <i>kāni</i>
		केन <i>kēna</i>	कया <i>kāyā</i>	I.			I.	केसु <i>kēsu</i>	काभिस् <i>kābhis</i>
D.				D.	कभ्याम् <i>kābhyām</i>		D.		

etc., like the preceding.

Ohs. The final *s* of the nominative singular masculine सस् *sas* (सः *sah*), स्सस् *syas* (स्यः *syah*), and एस् *eshas* (एषः *eshah*) are rejected before all letters, except अ *a*, before which it undergoes the change prescribed in § 28, Exc. 1.



§ 248. भवन् *bhavant*, properly a noun signifying 'man, master,' is frequently applied in polite speech instead of the pronoun of the second person, and is construed with the third person of the verb. It is declined like other nouns in वन्त *vant* (cf. § 221, II., Exc. 2), e.g. masc. nom. भवान् *bhaván*, voc. भवन् *bhavan*, acc. भवन्तम् *bhavánt-am*, instr. भवता *bhavat-ā*, etc. The feminine, according to § 210, is भवती *bhavat-ī*, and follows the declension of देवी *devī* (§ 230).

§ 249. The reflective pronoun is expressed:

1. By स्वयम् *svayam*, 'self,' which is indeclinable and may be combined with the three persons, e.g. स स्वयम् *sa svayam*, 'he himself.'

2. By आत्मन् *átman*, masc., properly 'the soul,' and declined according to § 211, III., Exc. I, e.g. sing. nom. आत्मा *átmā*, voc. आत्मन् *átman*, acc. आत्मानम् *átmán-am*, instr. आत्मना *átman-ā*, etc., cf. § 239, 17. It is used in this signification in the singular only, cf. Daçakum. in my Chrestomathie, p. 189, 9, आत्मानमात्मनोद्धरन्ति सन्तः *átmánam átmanodddharanti santah*, 'the brave men save themselves by themselves.'

#### CRUDE FORMS FOLLOWING MORE OR LESS THE PRONOMINAL DECLENSION.

§ 250. The nouns अन्य *anyá*, 'another,' अन्यतर *anyátara* (its comparative), रतर *ítara*, 'another,' कतर *kátara* (comparative of the interrogative pronoun), 'who or which of two,' कतम *kátama* (superlative of the interrogative pronoun), 'who or which of these,' ततर *tátara* (comparative of the pronoun तद् *tad*), ततम *tátama* (its superlative), यतर *yátara* (comparative of the relative pronoun), यतम *yátama* (its superlative), and एकतम *ékatama* (superlative of एक *éka*, 'one') follow the declension of यद् *yád* (§ 247, paradigm 6), but they may also form vocatives.

m.n.

चतुर्थं *chaturthā*

तृतीयं *turīya*

तुर्यं *tūrya*

पञ्चमं *pañchamā*

पञ्चथं *pañchathā*

षष्ठं *shashthā*

सप्तमं *saptamā*

अष्टमं *ashtamā*

नवमं *navamā*

दशमं *daśamā*

एकादशं *ekādaśā*

त्रयोदशं *trayaśamā*

चतुर्विंशं *chaturvīṃśā*

विंशं *vīṃśā*

विंशतितमं *vīṃśatitamā*

नवविंशं *navavīṃśā*

नवविंशतितमं *navavīṃśatitamā*

अनविंशतितमं *anavīṃśatitamā*

शततमं *śatatamā*

शततमं *śatatamā*

शततमं *śatatamā*

f.

चतुर्थी *°thī*, or

तृतीया *°yā*, or

तुर्या *°yā*

पञ्चमी *°mī*, or

पञ्चथी *°thī*

षष्ठी *°thī*, 'the sixth.'

सप्तमी *°mī*, 'the seventh.'

अष्टमी *°mī*, 'the eighth.'

नवमी *°mī*, 'the ninth.'

दशमी *°mī*, 'the tenth.'

एकादशी *°śī*, 'the eleventh,'

and so on up to

नवदशी *°śī*, or

अनविंशति *°cī*

विंशी *°śī*, or

°मी *°mī*

and so on up to

नवविंशती *°śī* or

°मी *°mī* or

°मी *°mī*

°मी *°mī*, 'the hundredth,'

and so on.

'the fourth.'

'the fifth.'

'the sixth.'

'the seventh.'

'the eighth.'

'the ninth.'

'the tenth.'

'the eleventh.'

'the twelfth.'

'the thirteenth.'

'the fourteenth.'

'the fifteenth.'

'the sixteenth.'

'the seventeenth.'

The masculines and neuters ending in अ are declined according to § 225; the feminines ending in आ according to § 226, and those ending in इ analogously to देवी in § 230. But प्रथम, द्वितीय, and तृतीय may use in some cases the pronominal terminations, as already stated in §§ 253 and 254.

## CHAPTER III.—INDECLINABLES.

§ 262. The indeclinables comprise—1. A few nouns (*cf.* § 211).  
2. The adverbs, particles, and interjections. 3. The conjugational inflexions.

§ 263. I. Adverbs and particles are derived from nouns and pronouns by the following affixes:—

1. तस् *tas*. This affix signifies 'from' (ablative), *e.g.* ग्रामं *grāma*, 'a village,' ग्रामतस् *grāma-tas*, 'from the village.'

The pronouns तद्, त्वद्, and यद् subjoin this affix to their inflective bases त, त्व, and य (§ 245), *e.g.* ततस्. The pronoun इदम् to इ, इतस्; अदस् to अमु, अमुतंस; किम् to कु, कुतस् 'whence;' एतद् forms it from अ, अतस्.

This affix is also added to the prepositions अभि and परि. अभितस्.

2. सात् *sāt*. When the adverbs formed by this affix are connected with the verbs अस् 'to be,' भू, 'to become,' and कृ 'to make,' they signify that some other object is, or has become, or has been changed to that which the noun expresses, *e.g.* अग्निमात् *agni-sāt* (from अग्नि *agni*, 'fire') कृ *kṛi*, 'to change entirely to fire.' The स of this affix is never changed to प (contrary to § 17).

3. वत् *vat* signifies 'like,' ब्राह्मणवत् *brāhmaṇa-vat* 'like a Brahman.'

4. शस् *śas* signifies 'fold' and 'successive order,' *e.g.* द्विशस् *dvi-śas*, 'two-fold,' पादशस् *pāda-śas*, 'foot by foot.'

5. धा *dhā* is added to numerals to imply 'partition' and 'kind,' द्विधा *dvi-dhā*, 'in two parts,' 'of two kinds.'

6. छत्सम् *ṣṭitas* is likewise attached to numerals to signify 'times,' e.g. पञ्चछत्सम् *pañcha-ṣṭitas*, 'five times.' एक *eka*, 'once' is represented by स *sa* and the affix by छत् *ṣṭ*, सत् *sa-ṣṭ*, 'once;' स *s* is added to द्वि *dvi*, त्रि *tri*, and चतुर् *chatur*, द्वि *dvi*, 'twice;' after चतुर् the स is dropped. चतुर् 'four times.'

7. चा *trā* is added to some words in the sense of a locative. पुरुषचा *puruṣa-trā*, 'amongst men;' also after स 'one,' मया 'with.' When added to pronouns it shortens its final, and the pronouns substitute their inflective bases, as in No. 1, तत्र *ta-tra*, 'in that (place),' अमुच, कुच, अच; इदम् subjoins इ in the same signification, इह 'here;' in the same way also कुह is derived from किम्, and सह 'with,' from स, which may affix also चम्. सचम् 'with.'

8. दा *dā* and हि *hi* are added to pronouns to signify 'time;' the bases of the pronouns are the same as in No. 1 and 7, यदा *yadā*, यर्हि *yarhi*, 'when.' The forms तदा and इदा, of which the latter occurs only in the Veda, add also नीम्. तदानीम्, इदानीम्.

9. था *thā* is likewise added to pronouns to denote 'manner;' the bases of the pronouns are the same as in Nos. 1, 7, and 8. तथा *ta-thā*, 'in that manner.' But इदम् substitutes इत् and takes the affix चम्, इत्थम्. The same affix occurs also in यथम्, from किम् 'in what manner.'

10. तात् *tāt* is subjoined to words expressing space and time without changing the signification. e.g. प्राक् *prāk*, 'in front,' मात्तात् (cf. §§ 193, 2, and 221, 1. *prāk-śhu* in the locative plural). Some forms ending in च insert स before this affix, e.g. अपर अपरन्तात् 'behind;' similarly from उपरि 'above,' उपरिष्ठात् with ए instead of छ after इ as in § 211.

§ 204. II. As adverbs are used further:—

1. The accusatives singular neuter of all adjectives, e.g. मृदु 'softly.'

2. A kind of adverbial compounds, called अव्ययीभाव 'indeclinables,' the first part of which is an indeclinable, e.g. a preposition, अति 'over,' whilst the last part has the form of an accusative singular neuter, e.g. यथाशक्ति 'according to (यथा) one's power (शक्ति).' The last members are modified according to §§ 210b and 225, e.g. अधि with गोपा 'cowherd' makes अधिगोपम् 'amongst the cowherds.' For सह 'with,' when first member, is substituted स, e.g. सचक्रम् 'with the discus (चक्र).' When the second member as simple word ends in a consonant, except nasals, semi-vowels, and sibilants, अ sometimes must, sometimes may be added, e.g. अश्नडुह 'beast of burden' must become अश्नडुहम्, but असमिध् 'fuel' may become असमिधम्, e.g. with उप, , उपसमित् or उपसमिधम्. For further details cf. my V.G. § 682.

3. Many words, for which cf. my V.G. § 783, III. and the dictionary.

§ 265. III. The particles are:—

1. The prepositions which serve to determine more precisely the sense of the cases. As prepositions are used:—

(a) The greater part of the prepositions enumerated in § 189, viz., अति 'beyond,' with the accusative, in the Veda also with the genitive.—अधि 'over,' with the locative, in the Veda also with the accusative, instrumental, and ablative; when doubled, अध्यधि, with the accusative.—अनु 'after,' in the significations 'to,' 'for,' 'with,' etc., with the accusative and ablative; in the Veda also with the genitive.—अप 'off,' 'from' with the ablative.—अभि 'towards,' with the accusative in the same significations as अनु.—अध 'down,' in the Veda with the ablative,—आ 'to' with the ablative; in the Veda 'near to' with the locative, 'till to' with the accusative.—उप 'over,' 'near,' with the locative; 'under,' with the accusative.—परि 'around,' with the accusative; in the Veda also with the instrumental; in the sense of 'except' with the ablative, in the Veda also in the signification 'over.'—प्रति 'towards' with

the accusative; 'in return for' and 'like' with the ablative.—  
सम् 'with' with the instrumental in the Veda.

(b) Some other particles and adverbs. With the accusative : अधोधस् 'near,' अन्तर् 'between,' in the Veda also with the genitive and locative; अन्तरा and अन्तरेण 'between,' 'in,' 'outwards;' तेन 'in that direction,' 'there against;' येन 'where against;' अभित्तस् 'on both sides;' उपर्युपरि 'over;' उभयतस् 'on both sides;' धिक् 'sic,' also with the vocative; त्रिकया 'near,' 'between;' परितस् 'round about;' समया 'with,' 'near,' 'in;' सर्वतस् 'from all sides;' हा 'woe!'

With the accusative, ablative, or genitive: words signifying 'far,' or 'near,' like दूरम् 'far,' अन्तिकम् 'near.'

With the accusative or genitive: अधरेण 'under,' उपरि 'over,' उत्तरेण 'to the north (of),' दक्षिणेन 'to the south (of),' अस्ते 'with-out' (also with the ablative).

With the accusative or locative: तिरस् 'across.'

With the instrumental: the words signifying 'with,' अमा, जोषम्, सञ्जुस्, सचा (also with the ablative and locative), सचम्, सचा, समम्, सह, साक्कम्, साधम्, and in the Veda सत्.

With the dative, in the Veda also with the locative: अलम् 'enough,' but, when prohibitive 'away with,' with the instrumental; वनम् 'veneration,' वेपद्, स्वधा, and स्वाहा, words used at sacrifices, स्वस्ति 'hail' (well-being).

With the dative or genitive: शम् 'hail.'

With the ablative: आरात् 'far,' वहिस् 'out,' 'outwards,' the accusatives of the neuter gender of nouns ending in अद्, e.g. प्राक् 'before,' उत्तराहि 'from above,' दक्षिणाहि 'from the right side,' प्रभृति 'beginning with,' etc.

With the ablative or genitive: उत्तरा 'from above,' दक्षिणा 'from the right side,' पश्चात् 'behind.'

With the genitive: अधस् 'below,' also with the ablative and in the Veda with the accusative; अन्ति (vedic) 'opposite,' अवम् 'below,' पुरस् 'before,' 'to the east,' अवरतस् 'from behind,'

उत्तरतस् 'from the north,' परतस् 'behind,' अधरात् 'below,'  
उत्तरात् 'to the north,' दक्षिणात् 'to the south,' and all the adverbs  
ending in अस्मात्.

2. Some few words which modify the signification of the pre-  
ceding word, e.g. अपि 'even,' after numerals 'all,' चत्वारो पि 'all  
four,' सर्वे पि 'all together;' इत् (vedic), ईम् (vedic), ए (vedic),  
इ 'just;' एव 'only,' 'truly,' to the pronoun, तद् it gives the  
signification of the Latin *dem* in *idem*, स एव 'the same;' क्वम्  
(vedic) 'well;' चन and चित्, following cases or derivatives of the  
interrogative pronoun, give them the signification of indefinite  
pronouns, e.g. किं चित् 'something.'

### 3. The conjunctions.

(a) Copulative conjunctions are: अथ 'now,' 'and,' अथो 'they,'  
अपि 'moreover,' आत् (in the Veda) 'then,' उत 'and,' च 'and'  
(following the word to which it belongs, like the Latin *que*), नतु  
'then,' 'thus,' तथा 'thus,' 'also,' 'and,' किं च 'farther.'

(b) Disjunctive conjunctions are: वा 'or' (following the word  
to which it belongs), वा ... वा 'either ... or' (following the word  
to which they belong).

(c) Adversative conjunctions are: अथ वा 'but no,' तु 'but,' किं  
तु 'but.'

(d) Conditional conjunctions are: चेत् and यदि 'if.'

(e) Causal conjunctions are: हि, तत्, तेन, तस्मात् 'for this  
reason,' 'for.'

(f) Interrogative conjunctions are: आहो स्मित्, उतास्मे, किम्,  
किम्, क्वचित्, etc.

(g) Affirmative conjunctions are: अहम् 'indeed,' अथ किम् 'yes,'  
यथा 'truly,' तथा 'thus,' अस्मि, नूनम् 'certainly.'

(h) Negative conjunctions are: न 'no,' नतु, नहि, नहिद्यम्, etc.

§ 266. There are a great number of interjections, e.g. for

'galling,' अहह, भगो, भो, etc., cf. the dictionary and my K.G. § 521.

§ 267. The indeclinables may form comparatives and superlatives. In the comparative तमाम् is affixed, तमाम् in the superlative, e.g. from अय 'away,' अवतराम्, अवतमाम्; from उचीन 'high,' उचीनराम्, उचीनतमाम्; from पचति, third person singular of the present Parasmaipada of पच 'he cooks,' पचतितराम्, पचतितमाम्.



करते हैं, वे मनुष्य नहीं देव हैं अर्थात् देवगण भी उनका वन्दन करते हैं।\*

जन्माष्टमी पर्वके सम्बन्धमें भगवान् श्रीकृष्णद्वारा धर्मराज युधिष्ठिरको उपदिष्ट कथानक जो भविष्यपुराणान्तर्गत वर्णित है, उसका यहाँ संक्षेपमें उल्लेख किया जा रहा है—

महाराज युधिष्ठिरने देवकीनन्दन भगवान् श्रीकृष्णसे पूछा—'हे अच्युत! आप कृपा करके मुझे जन्माष्टमी-व्रतके विषयमें बतायें कि किस कालमें उसका शुभारम्भ हुआ और उसकी विधि क्या है तथा उसका पुण्य क्या है?' धर्मराजकी भावनाके अनुसार प्रभुने कहा—महाराज! मधुरामें रङ्गके मध्य मल्लयुद्धपूर्वक जब हमने अनुपायियोंसहित दुष्ट कंससुरको मार गिराया तब वहाँपर पुत्रवत्सला माता देवकी मुझे अपनी गोदमें भरकर मुक्तकण्ठसे रोने लगीं। उस समय रङ्गमञ्चमें विशाल जनसमूह उपस्थित था। मधु, कृष्ण, अन्धकादि वंशके लोगों और उनकी स्त्रियोंसे माता देवकीजी विरते हुई थीं। सब लोग अत्यन्त खेहभरी दृष्टिसे देख रहे थे। पिता श्रीबलदेवजी भी वहाँ उपस्थित हो कात्स्न्यभावसे पूर्ण होकर रोने लगे। वे बार-बार बलदात्मसहित मुझे हृदयसे लगाकर हे पुत्र! हे पुत्र! कहकर पुकारने लगे, 'उनके नेत्र आनन्दक्षुब्ध थे, उनके कण्ठसे बाणी निकल नहीं पा रही थी। गद्गद स्वरमें अत्यन्त दुःखितभावसे वे कहने लगे—आज मेरा जन्म सफल हो गया, मेरा जोखित रहना सार्यक हुआ, जो कि दोनों पुत्रोंसे मेरा समागम हो गया।

इस प्रकार परम हर्षिक साथ उन दम्पतिके सौभाग्यकी प्रशंसा करते हुए वहाँ उपस्थित यदुवंशके सभी महानुभाव प्रणतिपूर्वक मुझसे कहने लगे—हे जनार्दन! आज हमें महान् हर्ष हो रहा है, मल्लयुद्धद्वारा आप दोनों भाइयोंने दुष्ट कंसको उसके परिवार-परिकरोंसहित यमलोक पहुँचा दिया। हे मधुसूदन! मधुपुरीमें ही क्या, समस्त लोकोंमें महान् उत्सव हो रहा है। प्रभो! हमारे ऊपर आप और भी ऐसा अनुग्रह कौजिये—जिस तिथि, दिन, घड़ी, मुहूर्तमें आपको माता देवकीने जन्म दिया, उसे चतानेकी कृपा करें

कि यह कौन-सा दिन है? उसमें हम सब आपका जन्मोत्सव मनाना चाहते हैं। हे केशव! हे जनार्दन! हम सब सम्यक् भक्तिभावसे संवर्णित हैं, अवश्य कृपा करें।

वहाँ समुपस्थित जनसमुदायद्वारा इस प्रकार भाव व्यक्त करनेपर पिता श्रीबलदेवजी भी परम विस्मित हो रहे थे। बार-बार श्रीबलभद्रकी और मुझको देखते हुए उनके आनन्दकी कोई सीमा न थी, अङ्ग-अङ्ग पुलकायमान हो रहा था। पूज्य पिताश्रीने कहा—'वत्स! समुपस्थित जनसमुदायके प्रार्थनानुसार जन्माष्टमी-व्रतका यथावत् निर्देश देकर सबका मान रखो।' तब मैंने पिताश्रीकी आज्ञासे मधुपुरीमें जनसमूहके समक्ष जन्माष्टमी-व्रतका सम्यक् प्रकारसे वर्णन किया। हे पृथानन्दन! आपसे भी वही सब कह रहा हूँ। ब्राह्मण, क्षत्रिय, वैश्य, शूद्र और अन्य सभी जन जो धर्ममें आस्था रखनेवाले हैं वे जन्माष्टमी-व्रतका अनुष्ठान करके अपने अभीष्टकी सिद्धि प्राप्त कर लें, एतद्दर्थ इसे प्रकाशित किया। भगवान् श्रीकृष्ण कहने लगे—'हे भक्तवृन्द! भाद्रपदमासके कृष्णपक्षकी अष्टमी तिथि बुधवार एवं रोहिणी नक्षत्रके शुभ योगमें अर्धरात्रिके समय यमुदेवजीसे देवकीमें मैं प्रकट हुआ, उस समय चन्द्रमा वृषराशिमें अवस्थित थे जो उनका उच्च स्थान है। माता देवकीके अङ्गमें अवस्थित बालस्वरूपका चिन्तन करते हुए मेरा जन्म-महोत्सव यथाविधव सम्पन्न करना चाहिये।'

हे धर्मनन्दन! इस प्रकार मेरे कथनानुसार मधुत्वामिसियोंने प्रथम बार जब महान् समारोहके साथ जन्माष्टमी-व्रत-उपवास आदि विधिवत् सम्पन्न किया, तब आगे चलकर लोकमें सर्वत्र जन्माष्टमी-व्रतका प्रचार-प्रसार हुआ।

भगवान्‌के श्रीमुखसे जन्माष्टमी-व्रतकी परम्परा एवं विधि श्रवण कर महाराज युधिष्ठिर कृतकृत्य हो गये। उन्होंने हस्तिनापुरमें यह महोत्सव प्रतिवर्ष सम्पादित किया। इस प्रकार भगवान् श्रीकृष्णका प्राकट्यमहोत्सव—श्रीकृष्ण-जन्माष्टमीके विषयमें यथामति शास्त्रोक्त रीतिते विचार प्रस्तुत किये गये।

\* सम्पूर्णोत्सव तस्मात्कर्तव्यं पार्ष्णं भुषेः। नवनीतदधिपकैर्हस्तिप्रतिविम्वितैः ॥

परस्परं धिनोदकैः सर्वैः परमदीप्यैः। ततः स्नात्वा तु नद्यादीं चान्द्योजसतोवे ॥

भागवदशोपेयं प्रियैर्नैव महत्तपनम्। वैष्णवन् भोजदेव भक्त्या हेम्भे दद्यात्प्रदक्षिणाम् ॥

होमोऽग्नीषात् स्थं भक्तो मिश्रयन्नुत्सवित्। विधिगतेन रात्रिर्ना जपन्तां च करोति यः ॥

नारी चोद्गते पुंसः पुरुषनेकविंशति। संक्षेपेण तु यः कुर्यान्नयन्तां कलिचरलाभम् ॥

मन्त्रोक्तं प्राप्य धिष्णुलोकं स गच्छति। एवं जन्माष्टमीं कृत्वा कर्तव्यं वाचशिष्यते ॥

सर्वपुण्यफलं प्राप्य ह्यने याति होः पदम्। कृतकृत्यपुण्यमाहात्म्यं वर्णितं सनकादिभिः ॥

वर्षाक्षरे सकलेषां कुमुदीक्ष्मकोद्भवाः। यैर्धर्मिनः न तै मर्त्या देवास्ते देवपदिताः ॥

## श्रीगोगानवमी—गोगामेड़ी-दर्शन

### [ भाद्रपद कृष्ण नवमी ]

( भीलाचन्द्रजी जोशी 'विकट', साहित्यसुन्दरराज )

भाद्रपद श्रीकृष्णष्टमीके दूसरे दिनकी पुण्यतिथि नवमी ही 'श्रीगोगानवमी' नामसे प्रसिद्ध है। इसी तिथिके श्रीजाहरवीर गोगाजीका जन्मोत्सव श्रद्धालु भक्तोंद्वारा अपार भक्ति-भावसे मनाया जाता है। इस अवसरपर बाबा जाहरवीर गोगाजीके भक्तगण अपने घरोंमें निज इष्टदेवकी याड़ी (धान-वेदी) बनाकर अखण्डपूजा-जागरण करते हैं तथा परम्परागत अपने पुरोहित नाथ-योगियोंद्वारा छौरू-सांरीकी ध्वनिके साथ जाहरवीरकी शौर्य-गाथा एवं जन्म-कथा श्रवण करते हैं। इस प्रथाको जाहरवीरका जौत-कथा-जागरण कहा जाता है। प्राचीन मान्यताओंके अनुसार श्रीगोगाजी महाराजको जाहरवीर, गोगावीर, गुगलवीर, गोगाभाई एवं जाहरजहरी नामसे भी पुकारा जाता है।

आपकी जन्मस्थली, राजस्थानके 'घूरू' जनपदमें 'ददरेबा' नामसे तथा पूजास्थली समाधि-मन्दिर 'गोगामेड़ी' नामसे प्रसिद्ध है। जो तहसील भादरा, जनपद गङ्गानगरके सक्रिय स्थित है।

बाबा श्रीकी पूजा-समग्रियों लौंग, जायफल, कर्पूर, गुग्गुलु और गो-घृत विशेषरूपसे प्रचलित हैं। चूँकि श्रीगोगाजीका शुभ वाहन नीलवर्णका घोड़ा रहा है। सम्भवतः इसी कारण बाबाके नीलाश्वकी प्रसन्न करनेकी कामनासे उनकी भोग-प्रसादमें हरी दूध एवं चनेकी दाल समर्पित की जाती है और चन्दन-चूरा बाबाकी समाधिपर मला जाता है।

श्रीगोगाजीके प्रादुर्भावकी कथा नाथ-सम्प्रदायके योगपन्थसे मिली हुई है। योगी गोरक्षनाथने ही आपकी माता बाछलको उनकी पूजा-अर्चना-तपस्यासे प्रसन्न होकर प्रसादरूपमें अभिमन्त्रित गुग्गुलु प्रदान किया था। जिसके प्रभावसे पाँच बन्ध्या माताओंने पाँच पुत्रों (वीरों)-को जन्म दिया था। क्रमशः महारानी बाछलसे जाहरवीर गोगाजी, पुरोहितानीसे नरसिंह पाण्डे, दासीसे मज्जूवीर, महारानीसे रत्नावीर तथा बन्ध्या घोड़ीसे नीलाश्ववीरका प्रादुर्भाव हुआ। ये पाँचों वीर अपूर्व चमत्कारी तथा असाधारण व्यक्तित्वधारी थे। इन चौरोंका सनातनधर्म एवं गोरक्षार्थ यवन राजाओंसे संग्राम हुआ। जिसमें श्रीगोगाजी एवं नीलाश्वको छोड़कर रत्ना एवं मज्जूवीर वीरगतिको प्राप्त हुए। अन्तमें गुरु गोरक्षनाथके योग, मन्त्र, प्रभाव एवं प्रेरणासे प्रेरित होकर श्रीजाहरवीर गोगाजीने

नीले घोड़ेसहित धरतीमें जीवित समाधि लेकर अमर बलिदानकी धर्मध्वजा फहरायी।

सामाधिके पश्चात् वीर गोगाजीने प्रकट होकर कितनी ही बार भक्तोंकी मनोकामनाएँ पूर्ण की हैं और आज भी भक्तोंकी मान्यताओं एवं विश्वासके अनुसार वे प्रत्यक्ष-अप्रत्यक्षरूपसे भक्तोंका मार्गदर्शन करते हैं और उनके विश्वासको जगाते हैं। इसी कारण गोगाजीको प्रकटवीर (जाहरवीर) कहा जाता है।

### वागड़-दर्शन एवं यात्रा

भाद्रपद कृष्ण पञ्चमीको, भारतके अनेक प्रांतोंसे भक्तगण अपने गाँव, नगर एवं शहरोंसे अपने-अपने कुलगुरु (नाथयोगियों)-द्वारा पथचारी माताका विधिवत् पूजन कराकर संपरिवार पीले वस्त्र धारण करके नगर-परिक्रमा करते हुए वागड़-दर्शनहेतु प्रस्थान करते हैं।

प्रातः गोगानवमीके दिन गोरखटीलेके समक्ष करीब डेढ़ कि०मी० की दूरीपर स्थित समाधि-मन्दिर गोगामेड़ीके लिये प्रस्थान किया जाता है। इस प्राचीन मन्दिरके अंदर वीर गोगाजीकी अमर समाधि है। इस समाधिपर भक्तगण अटूट श्रद्धाभावसे परिक्रमा करते हुए अपने दोनों हाथोंसे चन्दन-घुंरका मर्दन करते हैं।

यह तो रहा राजस्थानका वागड़-दर्शन-मेला। इसके इतर हरियाणा, पंजाब, हिमाचल प्रदेश, मध्य प्रदेश एवं उत्तर प्रदेश आदि प्रांतोंमें भी श्रीगोगाजीके मेलोंका क्रम बना ही रहता है। यथा—जनपद सहारनपुरमें गुगलवीरका मेला, जागतमें गोपावीरका मेला, बिजनीरके चौदपुर-दातनगर गंजमें छड़ियोंका मेला। नैनीताल रामनगरमें जहानाबादका जाहरवीरकी छड़ियोंका मेला। इसी प्रकार मयूर, आगरा, झाँसी, फर्रुखाबाद, भोलेपुर, एटा 'रघुनाथपुर गढ़ी' पर जाहरवीर गोगा दिवाणका मेला भी प्रचलित है।

राज्यके पश्चात् यात्रोगणोंका निज-निज नगरोंमें आगमन होता है। पुनः पथचारी-पूजनके पश्चात् वे गृहप्रवेश करते हैं तथा गीत-मधुसूति और माताके छन्दोंका गायन-वादन होता है। पास-पड़ोस एवं गृह-कुटुम्बियोंको प्रसादवितरण कर एक-दूसरेके गले मिलते हैं और अपने-आपको कृतकृत्य एवं धन्य समझते हैं।